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George Bancroft

THE LIGHT OF NATURE PURSUED.

BY

EDWARD SEARCH, Esq;

VOLUME II. PART II.

THEOLOGY.

Τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται, ἥτε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης.

ROM. Ch. i. 19, 20.

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MDCCLXVIII.

THE

LIGHT OF NATURE PURSUED.

VOL. II. PART II.

CHAP. XX.

HYPOTHESES.

NEVERTHELESS the heart of man finds little ſcope for contemplation without a proſpect of ſomething it can conceive; for imagination wants a ground more ſolid than meer abſtraction to walk upon. Though complacence be the only thing valuable to the mind we can never obtain it without ſome other perception to uſher it in, nor can we be pleaſed without ſome agreable ſight or ſound or taſte or event or reflection to pleaſe us, and when we go to frame the idea of pleaſure we find ourſelves unable to do it unleſs by recalling another idea of thoſe things

that uſed to introduce it. Therefore as men turn their thoughts upon another ſtate, they find ideas riſe bearing a ſimilitude to what they have known in the preſent; and moraliſts comply with the bent of human nature in this reſpect, leading imagination in ſuch tracts as ſhe is capable of purſuing; for finding naked happineſs too thin for the mind to lay hold of, they repreſent it under ſuch veils as may render it diſcernible. Hence ariſes the ſo common uſe of figure, allegory, fable and parable, which ſhadow forth things unknown by alluſion to things well known and familiar; and are not intended as an exact deſcription of what ſhall happen, but only to give an idea of the joys that ſhall be received by comparing them with thoſe we ſhould receive in the circumſtances repreſented. Therefore when we are told of ſitting in white robes with palms in our hands near the throne of glory, this is not to be underſtood literally; but only to ſignify that the pleaſure to be expected will not fall ſhort of that a common man would feel, if honoured with ſuch array and ſuch a ſituation. Therefore thoſe are to blame who draw concluſions concerning the manner of exiſtence in other forms of Being from the expreſſions uſed in parables: and thoſe who employ figures ought to be very carefull in chooſing ſuch as may not hurt the

the imagination by leading into groſs ideas that will have a bad influence upon the conduct.

2. But figure and parable being employed occaſionally and often varied as occaſion requires, men of thought and contemplation, deſirous of forming their ideas into a regular plan which may ſerve them upon all occaſions, invent hypotheſes comprizing in one ſyſtem all that they can imagine concerning things unknown. So that Hypotheſis is a kind of continued allegory, connected in all its parts, calculated to anſwer all the purpoſes intended by it and formed upon one uniform deſign. It differs from Fable and Parable in this reſpect, that fable repreſents an action impoſſible to have been performed, parable one that is poſſible and ſimilar to thoſe frequently happening, but not propoſed to our belief as an hiſtorical fact; whereas hypotheſis exhibits ſuch a repreſentation of things as may be the real caſe for anything that can be ſhown to the contrary. It requires no poſitive evidence to build it upon, the framer being always looked upon as a defendant, and the burthen of proof lying upon him that would overthrow it: but its ſtrength lies in the conſiſtency and mutual dependence of its ſeveral branches upon one another, its not contradicting any known

phenomena or received principles, its helping to join into a regular body thoſe which before were detached and independent; and is thought to receive great confirmation if it can be made appear an improvement or explanation of former hypotheſes embraced by men of judgement and reputation. Your hypotheſis-makers are commonly ſo fond of their ſchemes as to take them for demonſtrations, and try the truth of every thing elſe by its conformity therewith: but this is an abuſe, for hypotheſis requiring no certain proof nor anything more than plauſibility, cannot juſtly be offered to prove anything certainly; nevertheleſs I think it may be brought in ſupport of truths for which we have a ſolid foundation elſewhere, to make them more clearly apprehended and more readily received. For as the law admits of parol evidence in favour of an heir or an executor but not againſt them, ſo the tiſſues of imagination may be employed to adorn and illuſtrate what ſolid reaſon has eſtabliſhed, but not to cover it over nor as a foundation to ſupport any ſuperſtructures of itſelf: they may rather be looked upon as engines of rhetoric to familiarize and perſuade than as weapons of logic to overthrow and convince; yet in this capacity may perform excellent ſervice

vice by turning the conviction of important truths into an habitual perſuaſion.

3. Nor ſhould there be caution wanting againſt throwing in too many particulars, for the more of them there are to maintain the more difficult it will be to ward off the attacks of an adverſary, and if he can undermine any of them it will bring a diſrepute upon the whole. The general laws of nature affecting all her inhabitants can be ſuppoſed but few, nor can there be many inſtances of reſemblance imagined between the viſible world and the inviſible. For moſt of our employments and ideas muſt be peculiar to ourſelves, as ſpringing from the conſtitution of our preſent frame, compoſed of complicated organs affected by our animal circulation, and a groſs body ſubject to many wants requiring materials and long preparations to ſupply them. The vibrations of air are not likely to affect us with ſounds, nor the rays of light with colours; nor ſavours, odours or tangible objects, to operate upon us in the ſame manner they do now. The cares we take for cloathing our backs, the proviſions we daily make for our ſtomachs, will be no longer needfull. Honours, preferments, eſtates, trades, profeſſions, that now take up the time and thought of men, will ceaſe: nor will there be room for the arts and ſciences,

which find their encouragement in the uſes and conveniences they procure for life: neither can we converſe together in the manner we do now, after having loſt the organs of ſpeech. And when we conſider how much our organs of reflection are affected by the ſtate of our bodies, how much our knowledge depends upon the traces remaining freſh in our memory, we cannot expect to carry our mental acquiſitions with us, nor to think and reaſon in the manner we do at preſent. Therefore we can hope at moſt to frame but an imperfect and partial account of matters wholly unknown to us, and if we can do this ſo far as to give a general idea that there may be methods of employment and objects productive of happineſs, it will ſuffice for the purpoſe intended.

4. Nevertheleſs it can ſcarce be doubted there are ſome general laws running throughout the creation, which to diſtinguiſh from the municipal, prevailing only in the regions we inhabit, ſeems the proper province of philoſophy. We receive all our perceptions here from the action of body, they varying as that is variouſly modified: the like ſource then may be preſumed to ſupply us with perceptions in another ſtate, perhaps by modifications very different exciting in us ſenſations and reflections whereof we have

no

no knowledge now. The pleaſures of life for the moſt part lie in exerciſes of our activity, nor is there cauſe to deny this a genenal law which will never leave us deſtitute of employment in providing for our benefit and avoiding our hurt, howmuchſoever the goods and evils and meaſures reſpecting them ſhall then be diſſimilar from thoſe which engage our attention at preſent. We have a curious contexture of organs, ſerving as a medium or channel of conveyance for the impulſe of external objects, which cannot come near enough to operate upon us directly; and though we know this will be diſſolved, what ſhould hinder but that another may be provided for us which ſhall perform the ſame office more perfectly, without that long tranſmiſſion of objects from one veſſel to another whereby their appearance may be altered and we made to diſcern them otherwiſe than they are. We have riſen here from the meer vegetative condition of a fœtus to the helpleſs ſimplicity of an infant, and afterwards by many gradations to the maturity of manhood; from whence many judicious perſons have augurated that we are in the aſcending part of our orbit, expectant of further improvement in the next ſtage aſſigned us: not by advancing onward in the progreſs we have already begun,

gun, for our preſent knowledge and habits ſcarce ſeem likely to prove of future uſe to us, but by being endowed with quicker parts and higher faculties capable of making larger acquiſitions than any known among the ſons of men. Thus by obſerving what circumſtances of our preſent ſituation are not neceſſarily confined thereto we may take riſe from them in framing a ſyſtem, which may be ſuch as ſhall receive a good countenance from them tho' perhaps not an infallible proof.

5. Since the method of hypotheſis has been fallen into more or leſs by moſt who have attempted to treat of the unknown ſtate, and ſince there is a good uſe to be made of it, why ſhould I be debarred the liberty of trying my hand as well as another? But I ſhall uſe my liberty ſparingly, obſerving the rules and cautions before laid down, regarding uſe rather than curioſity, and forbearing to launch into minute particulars which may be either unwarranted or inexpedient. For imagination may be lawfully employed in the ſervices of reaſon, but ought to be reſtrained from all ſallies which thoſe ſervices do not require. I have endeavoured all along to draw my reaſonings from obſervation and experience in as cloſe a deduction as I was able, and intend adhering

hering to the like method for the future: therefore if I ſhould be catched hereafter at proving any thing from hypotheſis, it muſt be looked upon as an inadvertency, for I expect no more therefrom than to render thoſe truths more intelligible that have their foundation elſewhere. We have already ſeen reaſon to conclude from the contemplation of that Power which governs both worlds, that they ſtand connected in intereſt with one another, and that what befalls us in this will affect our condition in the next; and I propoſe no more now than to draw a ſlight ſketch which may make us more ſenſible how this may be effected: for a general idea of mutual dependence weighs but little upon the mind unleſs we can imagine ſome particular ties whereof it conſiſts; and as phyſicians mingle their ſubtiler medicines with more ſolid ingredients that they may not be loſt in the mouth, ſo our abſtracted ideas muſt be cloathed with others more ſenſible to make them ſink down into the imagination.

CHAP.

CHAP. XXI.

VEHICULAR STATE.

WHEN death puts an end to the animal circulation, we ſee the body remains a meer lump of ſluggiſh matter, ſhowing no ſigns either of perception or activity, from whence we naturally conclude that the ſpirit is departed from her: but whether or no it carries any thing away with it we are wholly uncertain, we ſee nothing fly off upon the laſt groan, but our ſenſes are not acute enough to aſſure us that nothing does fly off. Therefore by virtue of the privilege conſtantly claimed in making an hypotheſis I may fairly aſſume, what nobody can diſprove, that the ſpirit upon quitting her preſent manſion does not go out naked nor entirely diſengaged from matter, but carries away with her an integument from among thoſe wherewith ſhe was before inveſted. And I am far from being ſingular in this notion, for many wiſer men have aſſigned a fine vehicle for the habitation of the ſpirit after its being diveſted of fleſh and blood; and the ancients generally painted the ſoul or Pſyche with butterflies wings, to re-

repreſent that ſhe came out with a new body as a butterfly does from the Chryſalis: nor do I want the beſt eſtabliſhed authority in my ſupport, for the apoſtle Paul compares the body to a ſeed which rots and periſhes in the ground, nevertheleſs a germ ſurvives producing another plant bearing ſome reſemblance to that which generated the ſeed.

2. But we muſt ſuppoſe this vehicle extremely ſmall ſo that the niceſt eye may not diſcern it when going, nor the fineſt ſcales diſcover an abatement of weight in what remains after it is gone: yet it muſt contain an organization capable of exhibiting a greater variety of ideas than we now experience. No doubt it will appear ſtrange and extravagant to the generality to imagine, that ſo many organs of ſenſation and reflection and inſtruments of action as a man poſſeſſes in his preſent condition, can ever be contained in a body ſo ſmall as to be undiſcoverable by the fineſt balance or the moſt piercing eye; for ſo muſt every thing appear that differs widely, whether in ſize or compoſition, from the objects we have been conſtantly converſant with. The young fellow who has never been in a nurſery ſince he ~~has~~ left his own, the firſt time he ſees a new born babe, ~~he~~ is apt to wonder at its littleneſs: and if he dips into a treatiſe on the formation of

a fœtus, can ſcarce believe the lineaments of a human body could be comprized within ſo narrow a compaſs as he ſees there deſcribed. Thus every further reduction of ſize gives a freſh ſhock to his imagination until familiarized thereto by frequent contemplation; for things are no longer ſtrange than while new to the thought. For which reaſon I was willing to prepare for my preſent ſubject in the third chapter of this volume, where I have endeavoured to put the reader upon reflecting on the great diviſibility of matter, and to ſhow that the leaſt conceiveable particle is capable of containing as great a variety of parts and machinery as the whole human body. But what clogs our comprehenſion in theſe minute diviſions is, that we commonly think of making them by dividing the whole without dividing the parts, which muſt certainly ſpoil the compoſition. If St. Paul's church were cut in halves, each half would not be a church; if into quarters or leſſer proportions, they would ſtill be more remote from the plan of the architect; but were all the ſtones, the timbers, the ornaments proportionably leſſened, the whole form, diſpoſition and ſymmetry might ſtill remain the ſame though reduced to the bigneſs of a nut-ſhell. This indeed is what the clumſy hand of man could never do, but nature is a finer

a finer artificer than man, and I doubt not might ſucceed if ſhe would undertake it. So if ſhe were to waſte away one half of a man from the head downward without deſtroying his vital and animal functions, yet he would have but one arm and one leg and muſt loſe many of his powers: but if ſhe leſſened all his component parts, his bones, his muſcles, his fibres, the globules of his blood and other juices in equal degree, he might ſtill continue a man, how ſmall ſoever reduced, with the ſame variety of powers and faculties as before. He could not indeed exerciſe them upon the ſame objects he uſed, but ſhe wants not means of furniſhing him with other materials, uſeleſs and unknown to him before but ſuitable to the condition ſhe has thrown him into. And it may be preſumed he would be better able to manage them, his ſtrength not decreaſing in proportion to his ſize, becauſe ſmall bodies are more compact and ſolid than the larger made up of them, for compoſition always adds to the quantity of pore in the compound. A buſhel of peaſe has leſs ſpecific gravity than the ſingle peaſe it contains, becauſe there will be hollow ſpaces between each pea and its neighbours beſides the pores within their ſubſtances: and if a multitude of buſhels be packed up in a room, there will be vacancies between

between them beſides thoſe among their contents. Therefore the finer parts a body contains, the fewer atoms they muſt ſeverally conſiſt of (for theſe cannot be divided), the leſs of pore there will be among them, and conſequently its nerves and ſinews will be ſo much tougher and ſtronger.

3. And as the limbs and inſtruments of action in ſuch a little body will be ſtronger with reſpect to the materials they have to deal with, ſo likewiſe muſt they be more agile and pliant: for this we find to be the caſe between animals of ſimilar make, whoſe motions are commonly more unwieldy in proportion to their largeneſs. A little horſe ſhifts his legs quicker than a tall one; the vulture and the eagle cannot flutter their wings ſo faſt as the ſparrow; nor did you ever ſee a hornet crawl ſo nimbly along the table as a fly; and little men are generally the quickeſt in their motions. Imagine a race of giants as big as Hampſtead hill, placed on an earth which with all its animals, fruits, corn, trees and vegetables, ſhould be proportionably vaſt: they might then have the ſame accommodations as we have, but could not find the ſame uſes and convenience in them by reaſon of the tedioufneſs of their motions. Conſider how long they muſt be at dinner; if they ſat down at eight in the

morning they would ſcarce finiſh their repaſt by night, having a mile to carry every morſel from their plate to their mouths; when they went to bed it muſt take an hour to get up ſtairs, and after having unbuttoned their coat they muſt give their arm a ſwing of two or three miles round to pull down the ſleeve behind; when they talked together it would require four or five ſeconds for their voices to reach one another's ears; and as it may be ſuppoſed their mental organs are conformable in ſize to their bodily, if you aſked what's o'clock it might be neceſſary to conſider half an hour before they could think of the proper anſwer. In ſhort they muſt needs be a ſlow, ſolemn and heavy generation, without any ſpark of wit or livelineſs belonging to them. If one of us were migrated into their enormous hulks, ſhould we not, think ye, wiſh ardently to get back again into our leſs than ſix-foot bodies? and by parity of reaſon it may be preſumed that when delivered from our preſent cumberſome bodies, if we remember anything of our ſituation therein, we ſhall be as much rejoiced to find ourſelves in a body proportionably leſs and proportionably more alert and vigorous; wherein we may diſpatch as much buſineſs in a minute as we can now in an hour, and perhaps be able to read through Guicciardine in the time we are

now poring over all the nothings in a four-
>< columned newſpaper. Nor do there want ob-
jections againſt the ſuppoſal of bodies equally large with thoſe we poſſeſs: for beſides that it may be aſked, how comes it we never ſee them? if they are groſs bodies compoſed of fleſh, blood and bones like ours, where ſhall they inhabit? they cannot live in the fields of ether, for they muſt have food to ſupport them, ſolid ground to walk upon, an atmoſphere to breathe and to keep their veins from burſting by its preſſure, or to buoy them up if you ſhould fancy them provided with wings. They cannot live under ground where no corn can grow, no paſture to feed their cattle, no light can reach them, and the air, if any, muſt be too denſe for their reſpiration. In what other earths then will you diſpoſe of them? for they will want more than one conſidering the vaſt multitudes that have incorporated among them ſince Adam: what Planets are there among thoſe we know of, that will not either melt them to oyl or freeze them to ſtatues? or could you find a commodious habitation how would you get them thither without a miracle?
>< But if you ſuppoſe them hollow ſkins or meer ſurfaces, as vulgarly fancied of ghoſts or apparitions, they can have no ſtrength nor firmneſs in their limbs, no conſiſtency of parts

to

to prevent their being torn in pieces by winds, no ſolidity to keep them ſteddy from being blown about by every breeze of air, nor power of motion being unable to overcome the reſiſtance of whatever medium they may have to paſs through. Therefore when we reflect on the endleſs diviſibility of matter, the extreme porosity of ſolids, the vaſt ſpaces lying between the particles of all fluids, it ſeems eaſier to comprehend our vehicles ſo ſized as to ſlip between ſuch corpuſcules as are too bulky for them to cope with, rather than empty ſhadows or groſs compoſures of fleſh and blood themſelves.

4. I have hitherto ſpoken of the vehicles as little diminutive men with arms, legs and ſo forth, ſuch as we have; but I do not think ſo narrowly of nature as to pronounce with Epicurus that ſhe cannot form a reaſonable creature unleſs in a human ſhape. It ſeems to me more agreable to reaſon, at leaſt more ſoothing to the imagination and better ſuited to our expectations of exchanging this preſent manſion for a more commodious, to ſuppoſe them not made in the ſhape nor provided with the limbs of any animal whatever, but conſiſting all of muſcle and fibre, tough and ſtrong but extremely flexible and obedient to the Will, ſuſceptible of any ſhape and in every part capable of being caſt into

any member of any animal, of being made ſoft as a feather or hard as a bone. We have ſome few imperfect ſamples of this changeableneſs in our own compoſition: our tongue lies round and yielding in our mouths, yet we can thruſt it out to a conſiderable length, make it puſh with ſome force or ſupport a ſmall weight hung upon it by a ſtring. If a man not very fat ſits reſting his leg careleſsly upon a ſtool, his calf will hang flabby like the handkerchief in your pocket, let him ſtand upright with a burthen upon his ſhoulders as much as he can well bear, and you will find his calves hardened into very bones. We can open our hands into five movable fingers for any nice or nimble work, or we can cloſe them into a kind of hammer for ſtriking, or bend them in rigid hooks for pulling. We have but one windpipe to ſing, to talk, to whine, to rant, to ſcold with, nevertheleſs we can caſt this ſingle inſtrument into as many various forms as there are voices and tones of voice we utter: whereas were it neceſſary to have a different pipe for every articulate ſound, our throats muſt have been made bigger than a chamber organ. Thus we ſee how great advantage and convenience muſt accrue upon the members being convertible to many uſes: and at the ſame time this may leſſen our amazement at the multitude of powers we

ſuppoſe

ſuppoſe comprized within ſo narrow a compaſs, for there may be more powers of action without requiring more works than we have in our preſent machinery; eſpecially if the works be ſimpler, not conſiſting of a multitude of parts whoſe operation muſt be propogated from one to another and all concur to perform every ſingle action, whereby the variety of our motions muſt needs be greatly contracted. You may have a bell-handle hanging by your chimney ſide with which by means of ſtrings and pulleys you may ring a bell at t'other end of the houſe: but you can only jerk it towards you, and cannot give it ſo many ſhakes up and down, to and fro, quick and gentle, as if you held the bell itſelf in your hand. In like manner we act upon external bodies with groſs members lying at an immenſe diſtance from the ſeat of our activity, requiring a long contrivance of ſtrings and pulleys to give us any command of them; we move our limbs by ~~our~~ their bones, the bones by tendons, the tendons by muſcles, the muſcles by nerves, and the nerves perhaps by a ſeries of imperceptible fibres which no anatomy can inveſtigate: whereas were the externals needfull for our uſes ſo ſized as that we could apply our firſt fibres immediately to them, we might manage

them a hundred times more handily, expeditiouſly and cleverly.

5. And the ſame advantage, accruing from the great flexibility of fibres to caſt themſelves into the form of any limb occaſionally as ſhall be wanted, may be extended likewiſe to the organs of ſenſation, which are only ſo many textures of network variouſly woven from ſimilar threads. The retina of the eye, whereon all our viſible objects are painted, takes its name from a net; the auditory nerves are repreſented to us by anatomiſts as expanded in a reticular form at the bottom of the ear; the like is told us of the olfactory nerves ſpread over the lamellæ compoſing the oſſa ſpongioſa of the noſe; of the guſtatory papillæ of the tongue, and tactile papillæ of the fingers and all the reſt of our body. Now if we had the power of changing the poſition of our threads, what ſhould hinder but that we might caſt them into any texture fitted to receive the vibrations exciting any ſenſation we pleaſed; ſo as to ſee or hear or ſmell or taſte or feel with the ſame organ according to the qualities of external objects ſtriking upon it? Here I muſt beg indulgence from modern delicacy to allow me a childiſh experiment for explaining my idea: boys almoſt fit for ſchool have an ingenious play they call cat's cradle; one ties the two ends

ends of a packthread together and then winds it about his fingers, another with both hands takes it off perhaps in the ſhape of a gridiron, the firſt takes it from him again in another form, and ſo on alternately changing the packthread into a multitude of figures whoſe names I forget it being ſo many years ſince I played at it myſelf. If then we ſhould be enabled to erect the interiour fibres of our little body like ſo many fingers, we might take off the exteriour therewith, ſtill ſhifting them from one ſet of fingers to another, ſometimes in retina's, ſometimes in auditory or olfactory expanſions, or perhaps others capable of conveying new ſenſations whereof now we have no conception. Nor let it be objected that the retina cannot perform its office without an eye-ball conſiſting of cornea, uva, the three humours aqueous, chryſtalline and vitreous, before it; nor the auditory nerve without an ear containing a meatus auditorius, a tympanum with its malleus, a cochlea and feneſtra ovalis with its ſtapes: for theſe are only wonderfull contrivances to gather the rays of light into pencils or modulate the vibrations of air, that they may be compact and vigorous enough to affect our groſs and dull organs, but the finer vehicular fibres may be ſo agile and ſenſible as to take an impulſe from ſingle corpuſcles of what-

ever ſhall ſerve them inſtead of lights and ſounds, without needing a long proceſs of refracting media or winding ducts to marſhal numbers of them in a proper order for their reception.

6. Such little bodies likewiſe muſt be directly under the action of the mind in more of their parts, without needing the complicated machinery of ſtrings or engines to propagate it to them: for the minds immediate activity reaches no further than the ſphere of her preſence, which can never be enlarged, therefore the ſmaller body ſhe inhabits, the greater proportion of it will fall within her preſence and ſubject to her command. But the ſphere of preſence muſt be extremely minute becauſe the bodies capable of containing it are found to be ſo, for nobody will doubt that every ſpirit vitally united to a corporeal organization is wholly ſurrounded and covered thereby. The great Boerhave aſſures us that the human fœtus was once no bigger than an ant, that the doctrine of animalcules is generally received among the moderns, that he has ſeen them himſelf, that his friend Leuwenhoek has demonſtrated them to be ten thouſand times, and believes them ten million times leſs than a grain of ſand. Who then can doubt that this ant and this animalcule were our very ſelves, or that that living principle

principle, appearing to actuate the animalcule with great vigour and ſprightlineſs, is the ſame perceptive individual which afterwards acts and feels and underſtands in the full grown man? If we would ſeek for the place where this individual reſides in our human compoſition, there ſeems no likelier method to find it than by tracing the channels of conveyance through which ſenſation is tranſmitted from external objects to our notice, for they, one would think, muſt all conduct to ſome one ſpot, which is the royal preſence chamber where their meſſages are ultimately delivered: but no inveſtigations by diſſections, by microſcopes and by ceraceous injections, have yet been able to diſcover this chamber, for they all loſe their clue before they can be ſuppoſed to reach the mind herſelf. Thoſe channels are now generally agreed to be the nerves propagating the impulſe of external objects to the brain, and others of them carry back from thence the voluntary motion by which we move our limbs. The ſame Boerhave tells us they are innumerable in multitude, all conducting to the brain whoſe medullary ſubſtance is made up of them: that each has its diſtinct office, for the optic nerve is not capable of conveying ſound nor the auditory of colours, and ſo of all the reſt; therefore they muſt all have ſome communication with the

the mind, for elſe we could not receive the variety of ſenſations we do by their miniſtry: that they all terminate in the two anteriour ventricles of the cerebrum or brain, where their laſt operation is performed and of whoſe arched ſurface they are the component parts; which ſurface he therefore calls the ſenſory or place of our ideas. In ſection 574 of his lectures he has theſe words: "The "ſpirits muſt have a free courſe [through "the nerves] from their origin in the brain, "from every point thereof even to thoſe "muſcles which are under influence of the "Will. Hence follows that the ſenſory is "a part of the brain where all thoſe points "are collected together.——The ſenſorium "is that part of the body where the action "of all the ſenſitive nerves terminate, and "from whence the influence of the Will "firſt begins to operate upon certain muſ-"cles. This common ſenſory ſeems to be "ſeated where the ultimate lymphatic arte-"ries unite with and fill the beginnings of "the nerves with ſpirits through all the "ventricles and inequalities of the brain. "But the territories or limits of this ſen-"ſory ſeem to be very large and various, "ſo that each nerve has its particular part "where thoſe ideas dwell which are con-"veyed by the ſame: the ideas of odours a-

"bout

" bout the termination of the olfactory nerves,
" of colours about that of the optic nerves,
" and of motion about the nerves ſubſervient
" to voluntary muſcles, &c. It cannot be in
" the pineal gland, for ſo many thouſand
" nerves can never take their origin from ſo
" ſmall a particle, but in the arched medulla
" encompaſſing the cavity of the ventri-
" cules." This cavity then we may take leave to entitle the palace of the mind where ſhe keeps her conſtant reſidence, but can with no propriety be ſtiled the royal apartment as being by much too large for her perſonal occupancy: for that ſphere of preſence which once lay encloſed in the ant-like fœtus or diminutive animalcule, can never fill the whole circumference of ſo ſpacious a building. Therefore there muſt neceſſarily be ſome connecting medium between, and from hence we may draw no feeble argument for the reality of our vehicle, whoſe imperceptible fibres we may reckon her domeſtic ſervants who continually bring her the meſſages they receive at the doors and windows of her palace from the medullary nerves, and carry back her orders to the like nerves for them to forward to the muſcles. Thus the mind lies enveloped with two bodies, the inner or vehicle which I beg leave to ſtile the Ethereal, not that I pretend to know it is made

made of ether, but to diſtinguiſh it from the groſs outer body, which I would call the Elementary, as being taken from the duſt of the ground aptly mingled with three other known elements of fire, air and water.

7. We learn likewiſe from the above cited lectures that the little animalcule gets into the ovum through the freſh wound of the calyx or ſtalk newly broken off from the ovary. If this animalcule has a ſlender elementary body (as it may be preſumed no animal is without one) we may ſuppoſe it preſently to diſſolve and the pieces diſcharged back again at the ſame aperture of the calyx, upon which the vehicle being left naked may adhere to the ovum in many points, which as that grows and expands are drawn out thereby into ſtrings, until in proceſs of time they take the form of a ſpiders web ſtretching throughout the whole compaſs of Boerhave's ſenſory or arched vault of the ventricles in the brain. For that interiour part of the ovum whereto the vehicle co-aleſces may be counted an incipient brain, becauſe it is obſervable that the formation of all animals begins by a brain; from thence grow the cerebellum and ſpinal marrow, from them the heart, arteries and bowels, then the muſcles, tendons, griſtles, and laſtly the bones. For all parts of an animal are nothing elſe than bundles of exceeding

ceeding fine threads or fibres variouſly knit together; which in their looſeſt texture compoſe nerves, when a little more compact they form muſcular fleſh, glands and membranes, as cloſer and cloſer bound they make tendons, ſinews, vaſcular coats, cartilages, and when tighteſt become bones, in one of which, the os petroſum or rock-bone of the ear, they grow into a ſubſtance hard as ſteel. This web-like expanſion of the ethereal ſtrings being an unnatural ſtate, it may be preſumed that when upon death they get looſe from the medullary fibres, they will contract into their main body, like the horns of a ſnail upon your touching them: but it is not impoſſible they may carry with them ſome particles from the groſſer nerves whereto they had adhered, whereof may be formed another ſlender elementary body minuter than that which inveſted them before in the animalcule. It is eaſy to comprehend that the vehicle lying ſo long encloſed in the body wherewith it is connected, to whoſe action it muſt be perpetually ſubject, may receive ſome alteration in its make and texture therefrom; and thus every form of being it undergoes may affect its condition in the next. It will appear evident that the animalcular ſtate has an influence upon the human, when we reflect how much children take after their fathers

thers as well in their outward lineaments as in the temper of their minds: but the father contributes nothing more to the compoſition of his child than by furniſhing the animalcule. Therefore there ſeems ground to imagine that the animalcule, differently conſtituted according to the humours of the body wherein it was bred, either moulds the little ethereal inhabitant encloſed in it variouſly; or when having neſtled in the ovum, breaks in different places and ſo cauſes it to catch hold of different fibres thereof. From hence may be underſtood how the courſe of this life may naturally have an influence upon the next; for the vehicle may be differently affected according to the manner wherein it ſtands connected with the groſs body, receiving ſome change of diſpoſition from the deeds and words and thoughts paſſing during its conjunction therewith, more eſpecially from the ſettled habits of acting and thinking practiſed therein. And ſince the laws of nature are all eſtabliſhed in perfect wiſdom tending unerringly to good and holy purpoſes, it ſeems more than likely that vicious courſes will endamage the little ethereal body; incruſtating its fibres with terrene concretions, ſo as to render them ſtiff and uſeleſs; or fixing too many and too groſs elementary particles upon them, which when drawn into their main body, will prove grievous

grievous hindrances and painfull diſturbances there; or ſtretching them beyond their ſtrength with the eagerneſs of ſenſual appetites, which will render them feeble like a ſtrained ſinew or flaccid like a paralytic muſcle: whereas the practice of virtue will ſtrengthen, ſupple and mature them, and ſuffer no more elementary matter to adhere than will grow into an agile healthy body adapted and ſubſervient to all their uſes.

8. There is one ſtumbling block that may lie in the way of many againſt admitting the doctrine of animalcules, becauſe for one that finds entrance into an ovum there muſt be millions that periſh: but let us conſider that when they periſh (as we call it) they are not annihilated, they are only caſt into the ſame condition with every ſoul juſt then departed, that has lived fifty or eighty or a hundred years. For death levels all, not only the prince and the beggar, but the friſking animalcule, the ſleepy fœtus, the ſucking child, the wanton ſchoolboy, the poſitive ſtripling, the ſtate-mending citizen, the doating great-grandſire and the longevous antediluvian: all go into the ſame world and all partake in the ſame form of Being, only with different conſtitutions according to the length and circumſtances of the corporeal ſtages they have paſſed through. Which if

it

it be a better world than ours, beſt fares it with him who can ſooneſt get admittance into it: ſo that as before obſerved, it may be true what ſome ancient ſages have affirmed, that the luckieſt thing could have befaln a man was never to have been born. Nevertheleſs this ought not to leſſen the due cares of our ſelf-preſervation, for life conſidered in itſelf is undoubtedly a bleſſing for which we have abundant reaſon to be thankfull, and if it be a misfortune it is only comparatively ſo by detaining us from a happier ſtate: yet even in this light we ought to value it as believing ourſelves ſtationed here for ſome ſervice accruing therefrom to the community whither we are going; and to reſign it willingly upon ſummons, becauſe that is an evidence that the neceſſary ſervice is performed and we are called to receive the wages earned thereby. Therefore we cannot do better than follow Milton's advice, What thou liv'ſt, live well: how long or ſhort permit to heaven.

9. But ſmall as theſe ethereal vehicles are we need not apprehend leſt their ſlender bodies ſhould be driven to and fro by ſtorms or toſſed about in whirlwinds, for whoever pleaſes may imagine them conveyed by ſome law of nature to the fields of ether where all is calm and ſerene: or taking ſhelter in the pores of ſolid bodies as we do in our houſes until the

tempeſt

tempeſt is blown over. But theſe expedients are not requiſite, for their own minuteneſs will preſerve them againſt ſuch like injuries. We are told by naturaliſts the particles of air lie at a great diſtance in proportion to their bulk, ſo that there is room enough for them to paſs on each ſide of thoſe little bodies without touching; as we know the rays of light from innumerable ſtars croſs one another in all directions without interfering: or if any one of them ſhould happen to ſtrike, it would do them no more hurt, conſidering their lightneſs, than a ſtone thrown againſt a feather hanging looſe in the air.

10. Perhaps it may give diſturbance to ſome folks to think of being reduced to ſuch contemptible animals tenderer than a worm and weaker than a flea: but let them conſider that the ſtrongeſt creatures upon earth are not the moſt favoured by nature, the mighty elephant, the vigorous horſe and the unwearied ox, are governed by man; and among our own ſpecies the moſt robuſt and athletic are generally of the loweſt rank. If ſtrength be deſirable why do our fine gentlemen throw away what they might have of it by intemperance, ſloth and effeminacy? But the ſtrength of creatures need only be proportioned to their wants of it: what would the ant be better for the vigour of the horſe,

or the polypus for the mighty ſinews of the whale? thoſe inſects have force ſufficient to carry in their proviſions and draw in their prey, and more would only make them dangerous to one another. We in our preſent ſtate have large works to do in providing for our ſuſtenance, our cloathing, our habitation and accommodations of life, powerfull enemies to cope with and great beaſts to employ in our ſervices, all which we could not manage without a conſiſtency of fleſh and bones and ſome competency of bodily ſtrength: but the vehicular people have no ſuch bulky wares to move about, ſuch maſſive ſtones to heave, ſuch beaſts of prey to contend with nor ſuch beaſts of burthen to break to labour: therefore though their ſtrength be trifling in compariſon with ours, it is greater in proportion to the objects they have to deal with, and ſufficient to ſerve them in the employments and amuſements ſuited to their ſtation. Or if it were a little defective, they may ſupply their want of force by their greater ſagacity and agility.

11. For their bodies contain nothing ſuperfluous nor that number of veſſels concerned in our animal circulation, but conſiſt chiefly of ſenſory and motory fibres; ſo that every part lies within the obſervation and under command of the mind. If anything in-

ſinuate into their compoſition which might create diſeaſes, they can remove it as eaſily as we can waſh the dirt off from our hands: their faculties are more piercing, their underſtandings better furniſhed with materials and leſs liable to be overclouded than ours: and they can throw their vehicle occaſionally into ſuch form as to receive what kind of ſenſation they chooſe from external objects, ſo as to make it all eye or all ear or ſome other ſenſe we know nothing of, or a mixture of ſeveral. Nor need we fear leſt a multiplicity of ideas ſhould perplex and confound them, for perceptions take up no room in the mind nor does ſhe ever find herſelf unable to receive as many as her organs can excite. Confuſion ſprings from the darkneſs and imperfection of our ideas, not from an incapacity in the mind to perceive ſuch as are preſented clear and diſtinct. And as they are fitted for diſcerning minuter objects than we can diſtinguiſh, they will have an opportunity of obſerving the motions of thoſe ſubtil fluids whereon gravitation, coheſion, magnetiſm, electricity, heat, exploſion, vegetation, muſcular motion and ſenſation, depend, which will furniſh them with ſciences to us unknown. We find that light diſcovers to us the form and ſituation of bodies at an immenſe diſtance, and when we reflect how extremely

tremely movable and elaſtic the ether is known to be, we may conclude that no ſingle particle of groſs matter can ſtir without affecting its vibrations to a prodigious diſtance: this then may anſwer their purpoſes better than light does ours, and inform them accurately of the poſitions, the diſtances, the magnitudes, the motions, of all the viſible univerſe. By which means they will have a full diſplay of nature before them, from the moſt magnificent of her works to the moſt curious and minute: nor can they fail of riſing from thence to a compleater knowledge of the author of nature, his greatneſs, his wiſdom, his goodneſs, than we can attain. And perhaps they may fathom that to us inſcrutable myſtery, the origin of evil, ſo as to reconcile it perfectly with their ideas of unlimited power and infinite goodneſs.

12. Nor can we deny them the means of diſcourſe and correſpondence with one another: ours we know is carried on by arbitrary ſigns either of ſounds or letters, and any other marks that might be exhibited with equal facility, variety and diſtinctneſs, would do as well: therefore we cannot but ſuppoſe that ſuch agile creatures, all nerve and ſenſory, may form characters upon their vehicle, or throw off little particles of the fluids ſurrounding them, or find twenty other ways

ways of communicating their thoughts. Nor can we deny them methods of tranſporting themſelves from place to place, not in the manner we walk by puſhing our feet againſt the ſtable ground, but rather like the ſteerage of a ſhip whoſe ſails are ſet before or ſidelong to the wind, receiving the direct or oblique impulſe of the little ſtreams paſſing continually on all ſides of them, with ſuch dextrous management as not to be thrown aſide from their intended courſe. It would be in vain to conjecture what are their common employments and amuſements, but enough has been ſuggeſted to ſhow they do not want for either, and perhaps we may find more ſubjects to occupy their time than theſe: but amid the variety of objects and ideas continually preſenting, it cannot be doubted there will be ſome of the agreable and diſagreable kind, which will demand their care to procure the one and avoid the other or to aſſiſt one another upon occaſion, from whence will ariſe deſires and aims, prudential maxims and rules of conduct, the one perpetually inſtigating their activity, the other directing their meaſures. And if the idea of evil be requiſite to action, they will not want ſamples of actual ſuffering in ſome of their compatriots, who will come infirm and maim-

ed into their world by reaſon of hurts receiv-ed in ours.

13. But how much ſoever they abound in methods of buſineſs and enjoyment, ſcien-ces and accompliſhments, we muſt imagine them totally diſſimilar from thoſe which oc-cupy and entertain us here, for our ways of thinking and acting would neither be of uſe nor could be practiſed among them. What ſervice could our knowledge of agriculture, of manufactures, of painting, of politics, of navigation, do them, or what materials could they find to exerciſe it upon? Where is there room for optics among thoſe to whom the corpuſcules of light are ſo groſs as to be objects of touch rather than of ſight? of mathematical lines and angles among bodies continually moving? of our virtues when the paſſions they reſtrain ſollicit no longer? of our moral theory when human nature is ex-changed for another? of our natural religion to thoſe who may quickly ſtrike out a better from the fuller diſplay of nature lying before them? Nor are our mental acquiſitions of a kind to be portable with us upon our depar-ture hence; our firſt ſtock of materials is all thrown in by the ſenſes, nor have we any-thing elſe but what is made up by working upon them: our abſtractions have all ſome reference to ſenſible objects or their motions

or

or changes or actions upon them. Our imagination we find connects with the animal machinery, and so does our memory, the foundation and repository of all our knowledge; for the images and traces in both appear stronger or fainter or not at all according to the temperature and disposition of the body, according to the stages of infancy, manhood and old age: and that fatigue, that briskness or lowness of spirits, that earnestness or flushing of the face, that tremour of the nerves brought upon the grosser part of our frame by our several courses of thinking, make it more than probable that not a thought stirs in the mind without some correspondent movement in the vital circulation. Therefore the springs employed in working all our various turns of thought being removed, we can expect to have no more of the same ideas return: and we shall be better without them, as they would be troublesome to us by continually raising wants that could not be satisfied, and putting us upon methods of exerting our power that would not be feasible, as not having the same limbs nor instruments nor materials nor objects as are provided for us here.

14. We have shown in CHAP. VI. that percipience and rationality are secondary qualities resulting from a composition of fine

matter curiouſly organized together with a perceptive ſpirit vitally united thereto, and this ſpirit ſo circumſtanced is what we underſtand in common diſcourſe by the rational ſoul. For we are currently held to be born reaſonable creatures, that is, capable of reaſon or having the rational faculty, for we do not attain the uſe and exerciſe of reaſon until ſome years have paſſed over our heads, wherein experience has furniſhed us with materials to think and reaſon upon. So then this vehicle or inner ſenſory conſtituting us rational creatures we received before our birth: it continues with us during our lives, enabling us to perceive and underſtand the notices brought from external objects by our bodily organs, the traces lying in our memory and all thoſe ſtores of knowledge contained in the repoſitory of our ideas: it remains entire after diſſolution of the body, and though it can neither think nor reaſon after loſing all its former ideas and materials to work upon, yet retains its rationality and cogitative faculty ready to be exerciſed upon whatever objects a freſh ſet of ſenſes ſhall throw in or new experience ſupply. Nor let it be objected that I make the memory one of thoſe parts that ſhall be left behind, ſo that the naked ſoul, how quick ſoever its perceptions may be, will have no retention; for though I have

have ſuppoſed the vehicle almoſt all nerve and fibre, it may contain a ſmall mixture of other parts capable of working into traces, or thoſe parts which are kept ſoft by their preſent covering may harden upon being more expoſed and become ſtiff enough to retain impreſſions, or new particles adhering from without may form a membrane fitted for the like purpoſe. But without troubling ourſelves to conjecture the particular manner, we may depend upon that wiſdom by which all the laws of nature are eſtabliſhed, to provide means of exerciſing ſo neceſſary a faculty, without which there can be neither underſtanding nor reaſon, neither prudence nor judgement. Thus we may conclude that the ſoul will be born into another life as much a blank paper as ever ſhe came into this, having all the characters formerly written upon her totally expunged but capable of receiving any new ones that ſhall be written from thence forward. And though we ſhall not be wholly diſengaged from matter, it will be of a very different frame and texture from our preſent: for we are told there is a carnal body and there is a ſpiritual body, and that what grows from the ſeed is not that body which was ſown, but God giveth it another body. And this he gives, not with

his

his own hand, but by the ſtated laws of nature and inſtrumentality of ſecond cauſes.

15. But this vehicle, lying ſo long encloſed in the human body, cannot fail of receiving ſome little changes in its texture from the continual play of our ſenſitive organs and action of our animal circulation thereupon: for every ſenſation and every ſuggeſtion from our memory or reflection paſſes through that in its way to the mind, and though each ſingly may affect it no longer than for the moment of its paſſage, yet by being frequently repeated they will work a durable effect. Juſt as if you preſs your nail upon the back of your hand, the fleſh will return to its ſmoothneſs as ſoon as you take it off, but if you do this for hours together every day, the ſkin will part aſunder and leave a dent between. The variety of our ideas can be owing to nothing elſe than the various figures or modifications of the organs exhibiting them, and as they act upon the ſenſory, this during their action muſt correſpond with thoſe modifications: ſo that every time a man ſees a colour his ſenſory takes one modification, when he hears a ſound another, when he meets with ſomething to make him laugh another, when he meditates ſeriouſly another, ſo when he is angry, affrighted, afflicted or joyfull, every affection gives a different diſpoſition to his ſenſory.

And

And as we have each of us particular courſes of thinking wherein we are led to travel more frequently than in any others by our ſeveral habits, our paſſions, our deſires, our education, our ſituation in life and the objects moſt familiar to our ſenſes, the ideas paſſing almoſt continually in the ſame track will work the tender ſenſory thinner in ſome places and leave it thicker in others, ſeparate the fibres or drive them cloſer together, ſtretch or contract them, and cauſe various alterations in their condition and texture. So that every man goes out of the world with a differently modelled vehicle according as he has been a ſoldier or a ſcholar, a merchant or a mechanic, a gentleman or a labourer, according to the purſuits and expectations that have taken up his thoughts, the ſucceſſes and diſappointments, the joys and afflictions, that have hung upon his mind, the occupations and amuſements that have filled up his time.

16. Nobody can help obſerving how much the condition and tenour of our lives depends upon the conſtitution we bring into the world with us, upon the ſtrength and health of our body, the ſagacity and natural talents of our mind; and we muſt acknowledge theſe affected by what paſſes in the womb: 'tis there the eyes and ears, the legs and hands, the lungs, the inſtruments of ſpeech, the tablet

blet of the memory, the organs of reflection, are formed, all which are of no uſe to the fœtus but of neceſſary uſe to the living man. Nor can we well avoid concluding from the ſimilitude diſcoverable in the ways of nature, that we carry about within us a little fœtus continually forming and faſhioning by the groſs body wherein it lies encloſed; that according to the nouriſhment and action received therefrom will be its future lineaments and character, conſtitution and quickneſs of parts; and that as men are ſaid to be born here poets or painters, politicians, mathematicians, navigators or mechanics, ſo they will be born hereafter with talents fitted for particular acquiſitions and employments. Neither muſt we imagine the forming fœtus uninfluenced by our manner of conduct in our ſeveral profeſſions and ſtations: the practice of virtue invigorates and ſupples the little limbs, ſtrengthens the ſenſes, quickens the faculties, improves that ſmall mixture of unfibrous matter which may ſerve as an integument or inſtrument for the uſes of the ſoul. Whereas vice debilitates, diſtorts, overclouds and benumbs the ſoul, and fixes too much of the terrene concretion ſo as to diſturb the operations of the nobler parts. As oppoſition is not my favourite paſſion I ſhall not diſpute that puniſhment may be inflicted by the immediate

mediate hand of heaven, or the miniſtry of devils employed to torment thoſe who are judged objects of the divine wrath: but I think the ſame purpoſes may as well be anſwered by ſuppoſing miſery the natural conſequence of wickedneſs. For who but God holds the reins of nature in his hand, eſtabliſhes her laws and ordains her courſes? ſo that whatever they bring forth is as much his doing as what is done by other inſtruments: nor is there the leſs diſcouragement to ſin if evil follow inevitably upon it, whether this be brought about by the operation of neceſſary or voluntary agents. But that a mighty weight of ſuffering may be thrown on in the way I have aſſigned, we may eaſily comprehend when we reflect on the miſerable condition of thoſe wretches who are born into this world diſeaſed, maimed and imperfect, and how ſmall a quantity of foreign matter in our bodily frame cauſes great inconveniences and diſturbances. A grain or two of ſand gives racking pain in the kidneys, and a much leſs concretion of terrene particles is likely to give acuter anguiſh in the more ſenſible vehicle: a drop of rheum in our joints diſables us from uſing them, and the like obſtruction in a finer body would render it incapable of helping itſelf againſt impending dangers, ſo that it might inceſſantly be rapt in whirlwinds or buffetted

fetted about by the agitations of fire for want of power to extricate itſelf: a little thickneſs of blood in our brain fixes an incurable madneſs, and a ſimilar foulneſs in the naked ſenſory might overwhelm the ſoul with perpetual deluſion and perplexity, tormenting fears and jealouſies, intolerable horror and deſpair.

17. Thus we work out our future fortunes by our preſent behaviour, and fit ourſelves unknowingly for the ſeveral parts we are to act upon the next ſtage by practiſing thoſe aſſigned us in this; ſo that we may look upon life as a neceſſary preparation to qualify us for the employments of another ſtate. And when I conſider the vaſt variety of engagements and amuſements among mankind, the very different characters and employments of the ſeveral nations upon earth, the many unavailing hours paſſing over our heads, the great loſs of time in ſleep, all which cannot be accounted for from their uſes here, I ſhould regard this concluſion as more than hypothetical if it were not for one objection occurring, which is, the multitudes of human ſouls paſſing directly into another ſtate without touching upon this, and ſo capable of receiving no preparation thereby. From this obſervation we may gather that the rational ſoul is compleatly formed in all its eſſential parts before entrance into the human body,

body, and that the ſaſhion and lineaments it afterwards takes by long habitation therein are not neceſſary for its ſubſiſtence in the vehicular ſtate, but preparations fitting for ſome particular functions uſefull or convenient there. Perhaps the arts and ſciences, the rules of public and private conduct, may be ſtruck out or quicker attained by ſouls who go thus prepared, and the others may enter into their new life in a ſtate of infancy ſimilar to that they would have been born in here. I know we reckon children more docible than grown perſons, but then it is of ſuch childiſh inſtructions as are forgotten again afterwards and ſerve only to give the mind a firmneſs for the reception of more ſolid knowledge. But thoſe who want this preparatory firmneſs acquired by the exerciſe of their faculties upon earth will have a ſingular advantage in another reſpect, for they will be free from that terrene concretion and remains of the carnal part bringing on the inconveniences, diſabilities, pains and mental diſorders, ſpoken of in the laſt ſection; and as they can do nothing to improve their future condition ſo neither can they do anything to hurt or incommode it.

18. And if the next life begins for the moſt part like the preſent in tender infancy, this will require the cares of the old inhabitants

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to overlook and cheriſh it: ſo that the buſineſs of nurture, education and parental fondneſs, will be no leſs conſiderable ſources of employment and amuſement among them than among us. For there being neither marriage nor generation in that country, they will provide themſelves families by a kind of adoption out of the new comers continually flocking in upon them. Nor will they want means to direct them in their choice: for though we have denied them all remembrance of what paſſed during their abode here, there are other ways of diſcovering former relations and connections beſide that of inſpecting the traces in our memory. If it were not ſo common among us we ſhould be aſtoniſhed to think how a man, by looking upon a few ſcratches upon paper, according to the ſhapes in which they are drawn ſhall come to the knowledge of what his ſenſes and his experience could not have informed him. By this way my friend at a hundred miles diſtance may know where I was yeſterday, what I was doing and what I thought of in my moſt retired meditations: and by this way we know what was done two thouſand years ago in the days of Hannibal and Scipio. But though this be accompliſhed by the conſent of mankind affixing certain ideas to certain characters, let us conſider whether the.

the like intelligible writing may not be exhibited by nature in the dependence of effects upon their cauſes: ſo that diſembodied ſouls, having acuter faculties than ours, and improved them by long application and exerciſe, may acquire a dexterity at inveſtigating cauſes from their effects, know preciſely what has happened from what they ſee happening, diſcover their own pre-exiſtence, trace out all that has befaln them in their former ſtate, become acquainted with the hiſtory of mankind, learn by the manner and condition wherein the new comers arrive from what parts they muſt come, and diſcern from a reſemblance of features that the ſame cauſes muſt have operated upon them which have affected themſelves. By theſe marks they may find out a wife, a child, a brother, a friend, a neighbour, a compatriot, and what is more than we could do with our remembrance, may diſtinguiſh their deſcendants who never came to the birth or were ſnatched away from their cradle. The endearments ariſing from theſe diſcoveries muſt double their diligence in the tendency of thoſe who come helpleſs, and relief of thoſe who come contaminated with ſuch impure mixtures of their former compoſition as can poſſibly be removed. Nor if particular inducements were wanting, would they want the ſpur of general benevolence to the ra-

tional ſpecies, which is ever more growing in proportion to the clearneſs of judgement and extenſiveneſs of underſtanding.

19. Upon this view of the two worlds it appears there is a mutual connection of intereſts between them: for we are intereſted in what befalls us here, not only as it affects our preſent condition, but our conſtitution and talents hereafter; and likewiſe with what befalls other people in diſtant corners of the earth with whom, though we have no dealings now, we are likely to have in time to come. And the people of the inviſible world have an intereſt in all that happens among us, as it tends to form the genius, abilities and characters, wanted for future ſervices among them. Nor yet need we fear their interfering in our affairs, for their forces are too ſmall to ſet maſſes of matter in motion capable of affecting any of our ſenſes: or were they able they have ſomething elſe to do than amuſe us with idle dreams to terrify us with ghaſtly apparitions: neither can we ſuppoſe them ſo imprudent as to diſturb the courſes of nature and fortune, which they muſt be ſenſible are wiſely provided with regard to the benefit of their own community.

20. For that a community they have we cannot well doubt when we reflect on the variety of diſpoſitions wherein we quit our

preſent

preſent manſion to take up our abode in theirs. For if we were to live ſingle and apart from each other one kind of preparation would ſerve us all, but the great difference among us in our manner of living and dying indicates a like difference of occupation in the country whereto we are going: and as a nation cannot ſubſiſt here without a variety of profeſſions to ſupply the wants and conveniences of the whole, ſo there will be a public intereſt there to be ſerved by members variouſly qualified contributing their ſeveral parts to the general emolument. For where one individual wants what another can ſupply, this will naturally lead them to ſeek each others aſſiſtance and unite them into a regular ſociety.

21. But tho' the rational ſoul or vehicle ſurvive the body we cannot conclude from thence that it will live for ever: on the contrary the numbers daily pouring in from hence upon the next world, ſeem to require a proportionable drain ſomewhere or other, for elſe the country might be overſtocked; but where to diſpoſe of their ſuperfluous members is the queſtion. Some have ſuppoſed the ſoul to migrate to and fro between the two worlds, and that after paſſing ſome ages in the other, it ſhall return back into a freſh body and ſo be born again as at firſt in the uſual manner of generation. But this notion pre-

vailed no longer than while the thoughts of men were narrow, while this globe of earth with the atmoſphere ſurrounding it was eſteemed the whole of nature, while the moſt enlarged underſtandings could conceive the ſun and moon as little bigger than Peloponeſus and the ſtars as fiery meteors rolling round the upper regions of air: ſo that the ſoul could never ſoar above the reach of terrene exhalations, which adhering and gathering round it, might weigh it down again to the earth from whence it roſe. And perhaps after all, the doctrine of tranſmigration was never ſeriouſly held by thoſe who taught it, but employed only as an hypotheſis to make the future advantages of a virtuous life more intelligible and ſtriking to ſuch as could conceive no other enjoyment or ſuffering than what may be conveyed through bodily organs. Nor is it likely the ſoul ſhould return again to her former confinement, for we ſee every thing that has life grows therein, animals as well as plants, and whatever lay encloſed in integuments, burſts forth too large to be contained in them any more: the little ſilk-worm juſt crawled from its egg or the moth from her chryſalis could not creep into them again, nor could any art replace the ſeeds of vegetables in their huſks. But if the vehicle be not ſuſtained by nutriment which might encreaſe its growth,

growth, nor ſwell inſtantly upon coming out of its caſe, nevertheleſs it may gradually expand by the continual action of the ſpirit within, ſo as to be no more capable of lying within, its former receptacle than a man is of re-entering his mother's womb. And this expanſion cannot fail of introducing ſtages into the vehicular life ſimilar to thoſe of youth, maturity and age; the laſt not indeed attended with the pains and infirmities accompanying it here, but diſtending and ſeparating the fibres of the vehicle until at laſt they open and let looſe the encloſed ſpirit, which will then fly off naked and alone. But tho the ſpirit, no longer vitally united to any corporeal particles, either ethereal or elementary, which uſed to ſerve for a conveyance of ideas and inſtrument of volition, muſt loſe its rationality, percipience and active powers, it will retain its two primary faculties of perceptivity and activity: and whoever admits the doctrine of final cauſes and nothing made in vain, can hardly ſuppoſe they ſhall lie overwhelmed in eternal ſleep, or that means ſhall ever be wanting of exerciſing them. But what means of perceiving and acting we can imagine ſupplied to pure ſpirit totally diſengaged from matter and diveſted of all organization whatever, we ſhall reſerve for the ſubject of the enſuing chapter.

CHAP. XXII.

MUNDANE SOUL.

WHEN I conſider Biſhop Berkley's notion of the non-exiſtence of all bodies and that the appearances they ſeem to exhibit are only perceptions raiſed in our imagination by the Divine power, I cannot help wondring that he did not go on to deny the exiſtence of all ſpirits too; for we have no better evidence of the latter than of the former. How know I there are any other perſons in the world unleſs by ſeeing them before me or hearing them ſpeak? and if they have no real bodies nor there be any real air whoſe vibrations bring the ſound of their diſcourſes to mine ears, what reaſon have I to believe there are any real Beings whoſe action occaſions the motions of thoſe bodies or that air which are purely imaginary? So that if when I ſee the ſun riſe in the morning, aſcend to the meridian and ſet again in the evening, trees buffetted about by winds, or rivers rolling along their foamy waves, the whole be nothing elſe than a ſucceſſion of ideas in my own mind: by the ſame rule when I behold my friend enter the room, and hear him talk to

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me of various ſubjects, perhaps I am alone all the while, and what I take for the ſound of his voice is nothing elſe than a like ſucceſſion of perceptions excited in me by the ſame power that excited thoſe of the ſun, the trees and the rivers before mentioned. From hence it will follow that poſſibly there may be no more than two Beings in nature, God and myſelf. Thus, if we give way to the ſuggeſtions of a lively fancy and think ourſelves warranted to take any thing for certain the contrary whereof cannot be mathematically demonſtrated, we ſhall never know where to ſtop. But as theſe notions are apt to hang upon the minds of the ſpeculative, I know of no better receipt to cure ourſelves entirely of them than by ſetting up oppoſite notions equally poſſible and equally incapable of being demonſtratively diſproved. If it cannot be made appear with abſolute certainty that there is that multitude of objects exiſting without us which we daily ſee and handle, neither can it be made appear with the like certainty that there are not multitudes of ſentient Beings in the compoſition of every man. We know ſo little the nature of ſpirits that we cannot tell how a number of them lying contiguous together without any bars of fleſh intervening would affect one another: perhaps a perception raiſed in any one of them by ſome particle of mat-

ter would run inſtantly through them all quicker than fire does among the grains of gunpowder. If this be the caſe for ought we know there may be many ſpirits contained in one ſenſory: nor is there any need the corporeal organs ſhould operate upon them all, for whatever ſenſations, judgements or ideas, are exhibited to each of them, will immediately be apprehended by the whole number. I have ſhown in CHAP. V. §. 9. that every time we look upon a cheſs-board covered with double ſets of men we have at leaſt ſixty-four particles of matter operating upon us at once, and conſidering how many corpuſcles of light are requiſite to give the ſight of every ſingle piece, if I had ſaid ſixty-four thouſand I had been likely to come nearer the mark: now if there be the like number of ſpirits in the human ſoul, each may receive the action of one particle and yet, their perceptions being communicated, every one will have a diſtinct ſight of the whole cheſs-board. Thus inſtead of being the ſole inhabitant of the univerſe, as I might perſuade myſelf upon Berkley's principles, I ſhall not be the ſole inhabitant of my own pericranium, but one member only of a moſt numerous family lodged there.

Nor let it be objected that 'tis much I ſhould know nothing of my fellow lodgers if there were ſuch multitudes of us together

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in one chamber: for I know nothing of thoſe inner ends of my organs which impreſs ſenſations upon me; beſides that receiving no other perceptions from my companions than they firſt received from matter, I have no mark whereby to diſtinguiſh them therefrom. Neither can it be urged that there would often ariſe an oppoſition among us, ſome would be for walking while others choſe to ſit ſtill, ſome would want to ſtretch out the hands while others had rather keep them folded in the boſom: for if there be a variance of opinions in all numerous aſſemblies of mankind, it ariſes from their having their ſeveral views, deſigns and judgements, and ſeeing things in different lights; but we coparceners of the ſame ſenſory ſhould conſtantly have the ſame ideas, the ſame appearances, the ſame motives exhibited to us, and diſcern ſatisfaction reſting upon the ſame point. When our ſtomach grew empty we ſhould all at the ſame inſtant feel its cravings, if a well ſpread table were ſet before us we ſhould all be guided by the ſame palate to ſtretch out our hands towards the ſame diſh: and thus we ſhould proceed in all our meaſures with ſuch perfect conformity that each would think himſelf the ſole author of our actions, and our every motion appear to by-ſtanders as actuated by one agent. 'Tis pity ſomebody did not hit upon

this

this thought at the time when diſputes ran high upon original ſin: he muſt certainly have made his fortune by it and perhaps riſen to be a Cardinal, for he might have demonſtrated (as a little matter will amount to demonſtration on the right ſide) that the ſpirits of all men were contained in Adam's pericranium and of all women in that of Eve, and ſo were actual partakers of their tranſgreſſion; which would have overthrown the objection of infidels againſt the puniſhment of deſcendants for the ſin of their primogenitors. But as ſuch a notion now a days is not likely to raiſe one to preferment I may e'en reject it as an idle fancy, fit only to be oppoſed againſt the no leſs idle fancy of Berkley's, that all about us is nothing but idea and deluſion. Nevertheleſs I have received this benefit from letting my thoughts roam a little upon it, that the communication of perceptions among ſpirits, whereby many of them may diſcern ideas exhibited by one ſenſory, has furniſhed me with a hint for underſtanding that old notion of a Soul of the world, in ſuch manner as to make it a fit receptacle wherein thoſe who depart from the vehicular ſtate may be abſorbed. I ſhall now purſue my ideas upon that ſubject, not barely as a commentator expounding what has been ſaid afore time, but taking the liberty to new model it in ſome few particulars

ticulars, which I think may render it more intelligible and anſwerable to our preſent purpoſe.

2. The doctrine of a Soul of the World, otherwiſe called the Mundane or Univerſal Soul, muſt be acknowledged of very ancient date, as old at leaſt as the Ionic philoſophy; and ſeems to have been generally embraced by the moſt eminent ſages of antiquity. They held it eternal, immutable, compleatly wiſe and happy, extended throughout the univerſe, penetrating and invigorating all things, the maker of the world and all creatures therein, the fountain of ſence, life and motion, from whence the ſouls of men and animals were diſcerped and, after diſſolution of their bodies, abſorbed thereinto again; and they gave it the appellation of God. Their calling it by this name has made it generally believed that they meant thereby the Supreme Being: ſo Pope underſtood them when he talked of one ſtupendous Whole, whoſe body nature is, and God the ſoul; ſo likewiſe many of their followers underſtood them, which gave occaſion to thoſe pompous expreſſions of the human ſoul being a ray of the Divinity, an efflux or emanation from the ſubſtance of God himſelf: expreſſions which have no other foundation than in human vanity and arrogance. The doctrine thus interpreted

preted became liable to juſt objections; as that it made God to conſiſt of parts, ſome of which might be diſcerped from him, and that the Divine ſubſtance, being cloathed in body, might become imperfect, paſſive, weak, ignorant, ſuſceptible of error, ſin, pain and miſery.

3. But I apprehend the mundane ſoul originally was not intended to be underſtood of the Supreme Being, but a created God dependent on him for its exiſtence and faculties, produced from everlaſting by his almighty power and good pleaſure: and though it was ſuppoſed the maker, it was not ſuppoſed the creator of all things, but to have formed the world out of pre-exiſtent materials according to a plan aſſigned it. The ancients, even thoſe who held the unity of the Firſt Cauſe, did not, like us, appropriate the term God to him alone, but applied it to other Beings of an order and intelligence ſuperiour to man. Seneca ſpeaks of the Sun, the Moon and the Planets, as Gods, and I ſuppoſe he would have called the four elements ſo too, for he aſcribes ſenſe and underſtanding to them; yet he acknowledges one ſupreme God over all, whom he ſtiles the Rector of the univerſe: and we read in our bibles that there be Gods many and Lords many. Therefore when we find the ancients talking of God, we muſt not always

always take them in that reſtrained ſence wherein we now uſe the word: and that it is not to be ſo reſtrained, when applied to the mundane ſoul, may appear from the Timæus of Plato.

4. By this expoſition we eſcape the objections afore mentioned, for the human ſouls being now no longer thought parts of the Divine ſubſtance, may be ſuppoſed capable of pain and weakneſs without the abſurdity following upon the former conſtruction. Yet there ſtill remains another objection ariſing from the individuality of the mundane ſoul, which we find ſpoken of as one entire thing, one Mind, and therefore cannot, like compound bodies, conſiſt of diſtinguiſhable and ſeparable parts to be diſcerped from it. Beſides that this doctrine ſeems to confound and deſtroy the diſtinction and perſonality of particular ſouls, for they were not created upon their diſcerption, the ſubſtance of them being already exiſtent in the univerſal ſoul, but before any of them were diſcerped there was but one created mind in nature, therefore they were then the ſame perſon with that mind and conſequently with one another: yet upon their immerſion into matter we ſee they are diſtinct perſons and things, one doing and perceiving what the others do not and perceive not; again upon their ſeparation

from

from body they will loſe their perſonality and diſtinction, being abſorbed and reſolved into their original principle. The ancients perhaps did not think themſelves affected by this objection, having no correcter notions of individuality and ſubſtantial identity than our modern vulgar, who imagine that even bodies may impart ſomething from their ſubſtance without diminution of the maſs from whence it iſſued, if they perceive no viſible alteration therein. Thus the vapours riſing from the ſea were part of its ſubſtance and drawn up therefrom, but when formed into clouds we deem them diſtinct ſubſtances, nevertheleſs we conſider the ſea as remaining always the ſame body of waters notwithſtanding the vaſt quantities continually exhaled by the Sun. In like manner the rivers ſeem to have a Being of their own no longer than while running in their channels, for when intermingled with the ſea we look upon them as loſt and ſwallowed up in that, which nevertheleſs we apprehend to be the ſame ſubſtance it was before their influx.

5. But it has been obſerved in the beginning of this volume that compounds are creatures of the imagination, nature making all things by individuals, therefore compounds having an ideal exiſtence only may well preſerve

ſerve their identity notwithſtanding an increaſe or diminution or change of their component parts, provided thoſe changes be made imperceptibly and do not work any change of appearance in the whole. Thus the Thames is always eſteemed the ſame river becauſe we always ſee waters running between the ſame banks, although the waters running to day are not the ſame that run there yeſterday: and if in a ſummers evening we ſee a miſt riſe up out of the Thames, the miſt exhibits a new idea we did not diſcern before, therefore we conceive it a new Being produced from the ſubſtance of the river, which yet we ſuppoſe remaining the ſame without diminution becauſe we do not find it abated in its fulneſs. So likewiſe if we throw a handfull of ſalt into the river, we loſe the appearance of ſalt we had before, and apprehend it deſtroyed by being diffuſed among the ſubſtance of the water. But when we turn our thoughts upon individuals, the only real exiſtencesin nature, we cannot reconcile them to any tranſmutation of ſubſtance or production of one thing out of another. We have made appear in CHAP. III. that there are atoms actually, if not potentially, indiviſible, and each of them, however diſpoſed of or wherever placed, whether in a drop of rain, in a river or in the ſea, muſt always continue identically

identically the ſame, numerically diſtinct from all others how cloſely ſoever united to them or how indiſcriminately ſoever mingled among them. And with reſpect to ſpirits, the caſe is ſtronger, for they have a perſonality annexed from which they cannot be diveſted without loſing their exiſtence. I have been a child and am now a man; I have been in joys and in troubles; I may imagine myſelf transformed into a lion, a ſheep or an oſtrich, inhabiting the vehicular ſtate, or wholly diſengaged from matter and mingled among ſimilar ſpirits: yet in all theſe changes I ſhould ſtill continue to be myſelf, for from the moment I began to exiſt I muſt have been myſelf and muſt remain ſo until I ceaſe to be at all. Nor is it poſſible to underſtand that what was once another perſon ſhould become Me, or I ſhould become or be contained in another perſon: that there could ever have been perceptions in this ſubſtance which is Me without my perceiving them, or actions performed thereby which I did not do.

6. Now without troubling ourſelves to conjecture how the ancients would have removed this objection or reſolving to underſtand their theory in all parts preciſely as they did, let us endeavour to explain it in a manner conformable to our ideas whether diſ-

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cordant from theirs or no. And in this view I ſhall lay down that the mundane ſoul is one no otherwiſe than as the ſea is one, by a ſimilitude and contiguity of parts, being compoſed of an innumerable hoſt of diſtinct ſpirits as that is of aqueous particles: and as the rivers continually diſcharge into the ſea, ſo the vehicular people upon the diſruption of their vehicles diſcharge and incorporate into that ocean of ſpirits making the mundane ſoul. As for the diſcerption of ſouls from thence to inhabit human bodies I have no concern with that, the doctrine of pre-exiſtence being now univerſally exploded: for every good woman knows for certain that we were created ſome little time before our birth for this plain reaſon, becauſe if we had exiſted a hundred years before, ſome or other of us to be ſure muſt have remembered what paſſed with us in our former ſtate. And ſince many learned divines admit an intermediate ſtate between death and the final conſummation of all things, I hope that what has been offered in the laſt chapter concerning the vehicular people will not be counted heterodox. Nor let it be objected that the mundane ſoul, already full and not having a proportionable diſcharge, cannot contain the freſh ſupplies continually poured in upon it: for ſome have ſuppoſed that the fallen angels

have actually occaſioned a conſiderable diſcharge therefrom. Or if this will not ſatisfy, let us conſider that ſince creation is currently eſteemed ſo common as to be practiſed every day in furniſhing ſouls for children in the womb, we may as well ſuppoſe the ſame creative power conſtantly employed in producing new ſpaces, extending the bounds of the univerſe, and giving room for the mundane ſoul to expand according to the new members it continually receives.

7. We have found reaſon to conclude in the courſe of this work that all created ſpirit, as well as all matter, is homogeneous, and as bodies receive their difference and ſecondary qualities from the various forms and combinations whereinto the ſimilar atoms compoſing them are thrown, ſo ſpirits derive their characters, their percipience, their rationality, their powers and faculties, from the organizations whereto they are united or means of conveying perceptions ſupplied them: ſo that the ſpirit of an angel, a politician, a ſhoe cleaner, an ideot, a man and a child, are intrinſically the ſame, differing only in their being variouſly lodged and circumſtanced. From hence it follows that the ſpirits compoſing the univerſal ſoul are all of ſimilar nature, having the ſame capacities, the ſame primary properties of perceptivity and activity, and altogether

altogether ſuch as ourſelves except theſe bonds of fleſh wherein we lie impriſoned. But ſince we receive all our perceptions from our corporeal organization and have no other ſenſations than what come to us through the windows of our priſon, it remains to enquire what ſenſations or reflections they can have after being diſunited from all material compoſition whatſoever. As we live here ſeparate and alone, each immured within his ſeveral cell, we have nothing to diſcern beſides the modifications of the organs in our ſenſory, nor can we converſe together unleſs by the intervention of ſome bodily medium, as of ſounds or letters: but if we could have immediate intercourſe with one another, who can ſay how much more expeditely, eaſily and clearly, we might carry on our converſations? Suppoſe any two of us could thruſt out that center of our ethereal cobweb, which is the royal apartment or preſence chamber of the mind, through the pores of our cranium quite to the outſide of our head, without hurting ourſelves or cutting off its communication with the bodily ſenſes, and then laying our two heads together could, by opening ſome door of the ſaid chamber, bring our ſpirits into immediate contiguity with one another, who can tell what would enſue? Perhaps whatever either of us ſaw or heard or appre-

hended by any of our ſenſes or roſe up in our imagination might inſtantly be diſcerned by the other. Perhaps this might not be a neceſſary conſequence but the effect of choice, for both being poſſeſſed of volition we might ſelect what perceptions we thought proper to impart and keep the others to ourſelves, as in converſation a man is not obliged to utter all he knows but ſelects ſuch of his thoughts as he judges worth hearing by the company: ſo that if I were eating apple pye and cheeſe and knew my companion had an averſion to the latter, I ſhould communicate the one taſte but ſuppreſs the other. We will now if you pleaſe draw in our ethereal web again for fear of its catching cold, and ſuppoſe one of us intending to partake in the diverſions of Scarborough while the other ſtays in London: as ſoon as he is gotten there we will ſuppoſe a ſtring of ſpirits reaching from him to me. As they are mighty little folks and perhaps penetrable by body, they can eaſily inſinuate themſelves into our preſence chamber without our feeling them, ſo that one end of the ſtring might lie in contact with his perceptive part and the other with mine. Having this channel of conveyance ready at hand we ſhould deſpiſe the tedious method of correſpondence by the poſt, wherein we might ſometimes be miſapprehended or imperfectly underſtood

underſtood or at beſt could give but a partial account of what had happened to us: for our intermediate friends in the line of communication might tranſmit all that either of us ſaw or heard in either place, together with our judgements and obſervations thereupon, with a preciſion, clearneſs and vigour, equal to that wherewith we diſcerned them ourſelves. Imagine further that we had a friend at Plymouth, another at Paris, another at Amſterdam, and that there were the like ſpiritual ſtrings of communication from every one to every one: we ſhould then all five have immediate knowledge of all that was worth knowing in the five places by perceptions continually tranſmitted along thoſe conveyances.

8. I will not undertake to prove logically that perceptions may be thus imparted from ſpirit to ſpirit when all corporeal obſtacles are removed from between them, having no poſitive evidence that I remember within the compaſs of my experience whereon to build an argument, nor ever converſed with another perſon unleſs by the uſual means of diſcourſe or writing or ſignificant looks and geſtures: but on the other hand it would be a bold undertaking for any to prove the contrary, for I ſuppoſe nobody remembers his having ever been in contiguity with other ſpirits and at-

tempted an intercourſe of perceptions but without effect. Therefore in a matter ſo uncertain I may lawfully take the privilege annexed to an hypotheſis and aſſume the affirmative. Having laid down this baſis I muſt proceed to one aſſumption more, wherein I am as ſafe againſt confutation as I was in the former, and this is that all ſpace not occupied by matter is replete with ſpiritual ſubſtance called the mundane ſoul, each part whereof, that is, each component ſpirit lies contiguous to others: ſo that there runs a continuity throughout the whole as there does throughout the waters of the ocean; for lines might be drawn from any drop in the Atlantic ſea to every ſpot in the European, African or American ſhores ſurrounding it, which ſhould paſs over rows of drops contiguous to one another. This being premiſed it will follow that by the mutual communication of perceptions every one may have thoſe ariſing in every other. But though I have aſſumed a power of imparting perceptions I cannot aſſume that of making them, for this would be running counter to experience. We cannot impart more knowledge than we have firſt ourſelves, nor can the mind call up a ſingle thought without employing ſome inſtrument to introduce it: for in all perception we are purely paſſive, receiving ſuch from time to time as the medi-

fications of our organs excite in us. Since then ſuch is the nature of our minds we muſt conclude that all perception muſt begin by the action of matter, how much ſoever it may be carried on by ſpiritual ſubſtance: and as although a man may come to the knowledge of tranſactions he never ſaw by information from other people, yet ſomebody muſt have been preſent at the tranſactions to begin the relation; ſo neither can the mundane ſoul perceive any thing without an object exhibited to ſome of its parts. But this need make no difficulty, for when we conſider how the ſtars with their ſeveral ſyſtems of planets are diſperſed up and down, how light, ether, and perhaps many other ſubtil fluids we know nothing of, are diffuſed every where, and that all theſe bodies, great and ſmall, muſt lie contiguous to ſome parts of the mundane ſoul, we ſhall ſee there will not want objects for it to perceive. And as our ſenſations, reflections and judgements, are impreſſed upon us by the configuration or motion of the particles in our ſenſory, ſo the variety of bodies floating about in the mundane ſoul may exhibit a greater variety of ideas thereto, whereby it may diſcern them all, their combinations and modifications, together with the compariſons and other relations reſulting therefrom.

9. If we ſuppoſe every component ſpirit to perceive all that every other does, it will appear impoſſible that ſo vaſt an infinitude of knowledge can be contained in any created mind; and we find a multitude of objects, although diſtinct in themſelves, confounds us merely by their number: but this is owing to the ſcantineſs of our organs, for according as they are more copious in one perſon than another, we find the ſame number of ideas appear clear or confuſed. Ceſar could dictate to three amanuenſes at once, and call all the Roman citizens by their names; and if it would perplex any of us to attempt the like, it is becauſe we have not the ſame quickneſs of parts, that is, the ſame fineneſs of organization. When we have ſo many viſible objects before us that we could not admit another without confuſion, we may ſtill apprehend a ſound or idea from any other ſenſe diſtinctly. So that in our preſent condition 'tis our organs that ſet the limits to our underſtanding, nor do we know what our mental capacity is, our ſources being too ſcanty ever to fill the veſſel. We may poſſibly be capable of twenty ſenſes, but being provided with inlets only for five, have no more conception of the others than a blind man has of light. Therefore we have no reaſon to confine the extent of the mundane underſtanding to the narrowneſs of our own,

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but rather to believe it much larger than any thing we have experienced or can imagine. Nevertheleſs large as it is we have no need to ſuppoſe it infinite, or that the objects diſcerned by every part are communicated to every other, for this communication being not a neceſſary but voluntary act, each ſpirit may impart ſuch perceptions to his neighbour as he knows will be of uſe or entertainment to him, ſuppreſſing the reſt: and thus every one having all the knowledge he wants or can be ſerviceable, may be ſtiled compleatly knowing although he does not abſolutely know every thing. Thus the parts of the univerſal ſoul will ſerve for organs to each other, conveying perceptions inſtantaneouſly from the moſt diſtant regions of nature, diſtributing to every one whatever information it concerns him to receive: for we know of nothing ſo quick as thought, nor that it takes up any time in its progreſs. And their knowledge being derived from one common fund, they will all have the ſame ſentiments, the ſame motives and rules of conduct: not that I imagine they will all have the ſame parts to act, for theſe muſt vary according to their ſeveral ſituations and the bodies falling within the ſphere of their activity, but they will contribute their reſpective ſhares in perfect concert and unanimity towards carrying on

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one general plan. For we are not to think they have nothing elſe to do than tranſmit perceptions to and fro: but ſince we ourſelves have a power of giving motion to our limbs, we may allow them the exerciſe of the like power although they have no limbs to move, for the bodies diſperſed among them may ſerve for ſubjects of their activity inſtead of limbs.

10. Now in order to find what work there may be for them to do, let us caſt our eye upon two known laws of matter, Gravitation and Coheſion. Sir Iſaac Newton, who beſt underſtood them, declares that they are not inherent properties of matter but effects of ſome external force, which he ſuppoſes to be the repulſion of ether acting by different rules in the production of either. This ether, he tells us, is more denſe, and conſequently more elaſtic, in proportion to the diſtance whereat it lies from any groſs body: therefore the ether on the moſt diſtant ſides of any two bodies being ſtronger than that lying between them, drives them together and ſo cauſes their gravitation and makes them ſeem to attract one another. Therefore weight is made by the differential, not the abſolute preſſure of ether; for this, like all other elaſtic fluids, expands equally on all ſides, preſſing upwards as well as downwards: ſo that the ether beneath whatever we have put into a ſcale heaves

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it up, but the ether above, being a little further from the earth, impels it more forcibly downwards. Wherefore the weight we find it have, meaſures to us the exceſs of force wherewith one ether ſurpaſſes the other, but diſcovers nothing of the preciſe force belonging to either. It may ſeem aſtoniſhing that ſo ſmall a difference of diſtance from the earth, as between the upper and under ſide of a common leaden weight in the grocer's ſhop, ſhould encreaſe the denſity of ether in ſo ſenſible a degree as that it may be felt by taking the lead into one's hand: but ſince there are many aſtoniſhing things in nature we will make no objection of this, but try to form ſome notion of what the abſolute force of ether muſt be. If we could make an ether-pump, as we do air-pumps, we might aſcertain by experiment what is the preſſure on all ſides of an exhauſted receiver, but this being impoſſible let us ſeek for ſome expedient to ſupply the place of it as well as we can: and though I am afraid we ſhall find none that will enable us to make an exact computation of the ſtrength of ether, we may hit upon ſuch as ſhall convince us it muſt be exceeding great. If we toſs a guinea upon the ground we know that it weighs there about a quarter of an ounce, therefore there is that preſſure of ether upon it: but the ether repelling equal-

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ly on all ſides, if another guinea be laid upon the former, will heave that up with the like force wherewith it preſſed the other down. Nevertheleſs we know this other guinea gravitates likewiſe downwards with the weight of a quarter of an ounce, therefore the ſuperincumbent ether muſt preſs with the force of half an ounce, the weight ariſing from the different repulſion of the two ethers. By the ſame rule if you put on a third guinea it will have a preſſure upon it of three quarters of an ounce: and ſo on, how high ſoever you raiſe the pile, the uppermoſt guinea will always be preſſed down with a force equal to the weight of the whole pile. Let us now imagine a hole drilled in the ground quite down to the center of the earth and then filled up with guineas, how many would it contain? To take whole numbers I ſhall ſuppoſe twenty to fill up an inch and the ſemidiameter of the earth to be juſt four thouſand miles: upon theſe data we ſhall make the whole number of guineas amount to five thouſand ſixty eight million eight hundred thouſand. But we muſt not reckon all theſe guineas to have their full weight, for whatever is carried underground loſes of its weight in exact proportion as it approaches the center, and when it comes there weighs nothing at all. But arithmeticians know that where numbers decreaſe in arithmetical

metical progreſſion down to nothing, the ſum of them all is juſt half what it would be if they were all of the higheſt number: therefore our column of guineas would weigh what half their number, that is, two thouſand five hundred thirty four million four hundred thouſand weigh in a ſcale above ground. Our next ſtep will be to compute the weight of that prodigious ſum. I have been told that at the mint they cut out a pound of gold into forty four guineas and a half: upon this footing we ſhall find our column amount to the weight of twenty eight thouſand four hundred ſeventy ſix tons troy. Suppoſing then the preſſure of ether at the center nothing, which cannot be certainly inferred from the want of weight in things there, which is thought owing rather to the contrary attractions of the ſeveral parts of the earth around them balancing one another than to their having no attraction at all: but ſuppoſing the preſſure nothing at the center, ſtill that of our ether at the ſurface of the earth muſt act with a force equal to above twenty eight thouſand tons within ſo ſmall a compaſs as the ſuperficies of a ſingle guinea.

11. Having found ſuch an amazing force in ether we might think it ſufficient to account for the attraction of coheſion too, which may well be ſtronger than that of gravitation

vitation although depending upon the ſame cauſe: for the latter reſults only from the differential ſtrength wherewith the upper ether exceeds the lower, whereas particles in actual contact can have nothing between to thruſt them aſunder, therefore will be held together by the abſolute preſſure againſt their outſides, which we have found is more than enough to make them cohere ſtronger than any ſubſtances we know of; for I ſuppoſe a bar of any metal whatever, equal in thickneſs to the breadth of a guinea, would be broke aſunder by a weight of twenty eight thouſand tons ſuſpended at the end of it. But there is this difficulty in deriving gravitation and coheſion from the ſame ſource, that ſince the denſity of ether encreaſes ſo faſt as we have found it to do upon receding from the earth, things would cohere much more tenaciouſly at conſiderable heights than they do near the ground, and a wire upon the Pike of Tenerif would ſupport a greater weight than might ſuffice to break it here below: but I never heard of its being found to do ſo by any experiment. Indeed the difference upon examination will not come out ſo great as at firſt ſight one might expect, for the higheſt mountains being I think not above four miles above the level of the ſea, the coheſion there will bear the proportion only of five hundred

hundred and one to five hundred compared with the coheſion here below; a difference too ſmall to be diſcovered by any experiments upon the ſtrength of ſtrings or wires. But then on the other hand it is found that attraction prevails between particles very near together though not in actual contact: in this caſe ether muſt find room to ruſh in between and puſh them aſunder, therefore their attraction will depend upon the differential, not the abſolute, preſſure of external ether, and coheſion become gravitation, which we are told is not ſtrong enough to exert the efforts made by the other. This brings us back again to Newton's poſition, That the two attractions reſult, if not from different cauſes, yet from different operations of the ſame cauſe. And we may conclude the ſame of fire, heat, muſcular motion and ſenſation, wherein he likewiſe ſuſpects ether to have a hand, but it ſeems to operate differently in producing thoſe ſeveral effects: which indicates a kind of choice and diſcernment not to be found in the motions of matter unleſs where directed by ſome underſtanding; and this direction it may receive from the action of the mundane ſoul.

12. But howmuchſoever we may reſolve attraction into repulſion, this will not put an end to our enquiries: for repulſion is no more

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an inherent property of matter than attraction was. The learned tell us that the particles of ether do not touch, but keep one another always at a diſtance: but it is an eſtabliſhed maxim, obvious even to common ſence upon a little attentive uſe of it, that no ſubſtance can act where it is not, nor operate upon anything at the leaſt diſtance from the place where it exiſts, therefore there muſt be ſome medium between the particles of ether puſhing them aſunder. Thus we ſhall be reduced to the condition of the indian philoſopher, who aſſerted that the earth was ſupported upon the back of a huge elephant, and the elephant ſtood upon a tortoiſe, but what the tortoiſe reſted upon he could not tell: ſo after having demonſtrated that all motions we ſee, reſult from attraction and that from repulſion, what if we ſhould be aſked for the cauſe of this latter? for a cauſe it certainly requires, as matter cannot exert it by its own energy. We have obſerved before that there is a prodigious conſumption of force every moment, occaſioned by the colliſion and preſſure of bodies throughout the univerſe: and where ſhall we ſeek for a fund from whence to draw ſupplies for repairing the continual decays of motion? The ſhorteſt way would be to recur to Almighty Power, which certainly does not want efficacy to compleat

compleat whatever is wanted to be performed by it; and I know that how far ſoever we may trace our chain of ſecond cauſes, we muſt come ſooner or later to the Firſt. But it is the mark of a weak mind to be forward in aſcribing events to the divine operation which cannot preſently be accounted for otherwiſe: and the ſoundeſt philoſophers have made it a rule never to call in omnipotence without abſolute neceſſity. Since then we experience in ourſelves a power of giving impulſe to matter, and there is none of it but muſt lie within the reach of ſome ſpirit contiguous thereto, why need we ſcruple to believe it liable to the like action therefrom as we exert upon our motory fibres? Thus we may aſſign ſpiritual ſubſtance for the firſt of ſecond cauſes from whoſe action the repulſion of ether, whence all other material agents derive their vigour, begins; by whoſe miniſtry the laws of nature are executed, the continual decay of motion repaired, the world and all things therein ~~are~~ kept in order. Nor will the admiſſion of ſuch a power derogate from our idea of the ſupreme Being: for ſince all, both material and ſpiritual ſubſtance, received their exiſtence, their powers and properties from him, and not a particle of either ſtirs unleſs by his permiſſion or appointment, they are to be regarded only as

inſtruments in his hands, and whatever mighty works they perform aſcribed ultimately to him.

13. As to the force a ſpirit is able to exert, we have no meaſure in our own experience to determine it by; for though we can lift heavy weights it has been ſhown in the former part of this work that we do not this by our own ſtrength, for we receive conſiderable aſſiſtance from our animal circulation: yet we muſt begin the motion upon ſome little nerve or fibre to pull up the valve for letting in the vital ſtream upon our muſcles, but what momentum we impart thereto I know of no method to aſcertain. Our power muſt certainly be confined to very narrow limits becauſe the ſphere of our preſence is ſo, for as nothing can act where it is not, we can act only upon ſuch particles as may be drawn within that compaſs, and conſequently can give no greater momentum than thoſe little particles are capable of receiving. Yet for ought we know our ſtrength may be very great in proportion to our ſphere of activity, nor can we tell what limits to ſet it: therefore a multitude of us acting together might perform mighty feats upon huge maſſes of matter: If coheſion depend upon the action of ſpiritual ſubſtance, let us conſider what weight a bar of iron as thick as the breadth

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of a guinea would ſuſtain, and if the theory of gravitation before laid down be right, we have ſeen how vaſt a preſſure lies upon bodies of the ſame dimenſions: this then will be the force exerted by ſo much of that ſubſtance whoſe preſence can extend throughout the ſurface of a guinea. And the ſame force that can hold the particles of bodies ſo ſtrongly together, may ſuffice to dart them along, when detached from one another, with a proportionable rapidity: ſo that we ſhall not want a cauſe for the velocity of light, vibrations of ether, or other the ſwifteſt motions that human ſagacity has yet diſcovered.

14. If anybody objects that by giving a ſpirit extent of preſence I aſcribe it bulk and conſequently a conſiſtency of parts; I ſhall deſire him to reſolve me two queſtions, Whether he denies God to be preſent throughout all immenſity, and Whether he conceives him to have bulk or to conſiſt of diſtinguiſhable parts? And I ſhall refer him further to CHAP. IV, V. where I have made it evident, at leaſt to my own apprehenſion, that we are individuals not conſiſting of parts, nevertheleſs that there is a certain portion of ſpace throughout which we are totipreſent, becauſe we can receive the action of many corporeal particles at once which can-

not be brought into contact with a mathematical point. Since then we have each of us a certain ſphere of preſence, a multitude of theſe ſpheres may extend to any magnitude in proportion to the numbers of them; and the ſpirits reſiding in them, having a communication of ideas, will join in exerting their activity throughout the whole magnitude compoſed of their ſpheres. Thus though the ſtrength of each ſingly, by reaſon of the narrowneſs of their preſence, be very trifling, perhaps ſcarce able to lift a mote in the ſun beams; yet by their united force they may perform more ſtupendous exploits than Milton's angels, and without the trouble of looſening to and fro, from their foundations may pluck the ſeated hills with all their load, rocks, waters, woods, and by their baſes broad uplifting rear them high in air, or toſs with rapid whirl o'er ocean's furtheſt bourne. For we know the efficacy of union to produce ſtrength out of weakneſs, as well in the works of human induſtry as of nature. When a number of men are diſciplined to act at one ſignal or obey one command, what maſſes cannot they move, what performances cannot they atchieve! We know of few things weaker than water or more yielding than air: yet what havock and [illegible] and inundations make by

by the combined force of little corpuſcles, thouſands of which one might blow away with a breath! How feebly does one grain of ſand attract another? ſo that we cannot diſcover it by the niceſt experiment: yet tis the aggregate of ſuch attractions from all the grains in all the earth, that holds down the moon in her orbit. But the mundane ſpirits, intimately perſuaded of the benefit of unanimity and by their mutual participation of perceptions having the ſame underſtanding, the ſame motives and apprehenſions of things, enow of them will always be ready to concur in compleating every work that ſhall be diſcerned expedient.

15. An objection may be ſtarted here againſt the poſſibility of our ſpirits doing the mighty things aſcribed to them above notwithſtanding their ſtrength and unanimity: for action and reaction being reciprocal and oppoſite, whenever a ſpirit goes to impell a particle of matter he will thruſt himſelf backward with equal force, and tho he may have ſome good friend behind to keep him ſteddy he will thereby impart the ſame force to him, who will likewiſe tranſmit it to the next beyond and ſo on until the thruſt be propagated to the outermoſt bounds of the mundane ſoul, which expanding by degrees the parts of it muſt open and thereby loſing their

contiguity with either corporeal or ſpiritual ſubſtance, muſt loſe both their percipience and active powers for want of materials to exerciſe either within their reach. But tho' we find reaction conſtantly prevailing between bodies, it does not neceſſarily follow from thence that the like prevails between body and ſpirit, one acting by impulſe and the other by volition: nor have we reaſon to think it does from anything happening to us in our common actions. We feel our limbs move and the outer parts of our body, but we feel no reſiſtance from the inner fibres we employ in moving them: in ſhort we are ſo little affected by thoſe firſt inſtruments of our action and have ſo little notice of them, that Hartley and ſome others have denied that we ever move them at all, but inſiſt upon their being moved mechanically by the vibratiuncles bringing us our perceptions. And this conſideration may obviate a difficulty concerning the laborioufneſs of thoſe taſks we have aſſigned the mundane ſpirits in exerting their utmoſt ſtrength inceſſantly to produce repulſion, coheſion and gravitation in matter, which may be thought incompatible with that happineſs we have ſuppoſed them to enjoy. For there is nothing operoſe or toilſome in volition, our limbs indeed tire upon being over-worked becauſe they can bear no more

more than a certain meaſure of exerciſe, our reflections ſatiate by a conſtant repetition of the ſame ideas becauſe our organs loſe their reliſh and return us uneaſy perceptions inſtead of the agreable ones they gave at firſt: but if we can find employment for a freſh ſet of muſcles or bring a freſh ſet of objects to our imagination, we find as much amuſement in them as if we had done or contemplated nothing before. The mind is never tired of commanding from morning to night ſo long as the inſtruments are not tired of executing; therefore the actions of ſpirit are always performed eaſily without either wearineſs or ſatiety.

16. As we have ſuppoſed all ſpace replete with material or ſpiritual ſubſtance, it may be doubted whether in that caſe there could be any motion of either, becauſe there would be no vacant place for them to move into. But it is the more generally received opinion that ſpirit is penetrable by body, therefore can oppoſe no obſtruction againſt the motions of that; and as I never heard it determined even by conjecture whether ſpirit be penetrable by ſpirit, it remains wholly uncertain whether they will obſtruct one another. But admitting them neither penetrable by one another nor by body, though I have ſuppoſed them contiguous I have not ſuppoſed them

preſent in every point of ſpace; for the waters of the ſea lie contiguous yet are there many pores and vacant ſpaces between them: therefore ſpiritual ſubſtance may be conſidered as an extreme ſubtile fluid continually at motion within itſelf, and admitting bodies to paſs through it with more eaſe than fiſhes ſwim through the water. But this is offered only upon ſuppoſition of their being impenetrable, which I have before declared my ſentiments that they are not; and of loco-motion being neceſſary for them, which is more than I know to be the fact: for as they will have perceptions brought from every quarter, they will hardly want to change their ſituation in order to change their ſcene, and examine objects they could not diſcern before. But if loco-motion be requiſite I do not imagine they can move themſelves nor one another: but as we are vitally united to ſome part of our body which carries us about with it wherever it goes, ſo they may join themſelves occaſionally to ſome particle of matter which is going the way they deſire. Nor need it be wondred that the courſes of nature ſhould go on ſo ſteddily as they do if guided by voluntary agents, ſome of whom we might imagine would proceed in a different manner from others becauſe we find them do ſo among ourſelves: whereas bodies

gravitate

gravitate and cohere, air condenſes and rarefies, light reflects and refracts, always exactly in the ſame manner under the ſame circumſtances. But when we conſider that our own contrariety and changeableneſs of behaviour ſprings from the ideas ſtarting up in our imagination, which each man has peculiar to himſelf nor does his neighbour diſcern or ſtand affected by them, and that in proportion as every man poſſeſſes a more enlarged underſtanding and judgement we find him more ſteddy and uniform in his conduct, we ſhall ceaſe to wonder that theſe ſpirits, whoſe knowledge by their participation of ideas muſt extend much wider than ours, not liable to overlook things which when diſcovered muſt alter their judgement, ſhould purſue conſtantly the ſame tenour of conduct; that what appears expedient to one ſhould appear ſo to all, and what they judge proper to do at one time they ſhould adhere to at all others without variation.

17. This entire unanimity of ſentiment and perfect harmony of action may well warrant us to look upon the whole as one thing, to which the material world will ſerve as a ſenſory exciting ſenſations and reflections and exhibiting ideas, and the ſpiritual part as a percipient to receive them and a vivifying principle to invigorate and actuate the motions

tions of the other; having in a manner one underſtanding, one deſign, and one volition, making all together one compound as the human ſoul and body make one man. So that with the Stoics we may call the univerſe an immenſe animal, or ſay with Pope, All are but parts of one ſtupendous Whole, whoſe body nature is, and God, not the Almighty, but this created god we have been ſpeaking of, the ſoul. This god or animal or glorified man containing all men (for it matters not what name we uſe ſo our ideas be clear) which is the world, will have a full diſcernment of all his parts with their combinations, proportions, ſymmetries, ſituations and uſes: nor will anything minute eſcape his notice, for being not confined like us to one little cell in the brain, where we know nothing of the many ſecretions, circulations and other tranſactions, paſſing in our frame, but his ſpirit inſinuating and penetrating every where, not an atom can ſtir without his knowledge and obſervation. Nor muſt we imagine him to receive ſenſations only from all theſe objects, for as the modifications of our organs furniſh us with judgements, relations, abſtractions and other ideas of reflection reſulting from the notices of our ſenſes, ſo his ſenſory the material world will ſupply him with the like in far greater abundance, free from that diſ-

order

order and perplexity attending them in us, as being ſelected and purified in their paſſage through ſpiritual ſubſtance by the channel of communication: ſo that he will be all intelligence, perfect reaſon and unerring judgement. And though we muſt needs admit him paſſive in perception, he will have ſuch abſolute command over the cauſes and inſtruments of perception that no thought can intrude againſt his liking. Yet we muſt not imagine him ſubject to thoſe ſudden ſtarts and wanton ſallies which too often hit our own fancy, for this would occaſion ſtrange irregularities in the viſible world, but beſt pleaſed with that regular ſcene of contemplation exhibited by the ſtated laws and ſteddy courſes of nature, and therefore conſtantly employing his activity to execute and preſerve them in order. For his activity being coextenſive with his intelligence, every limb of his immenſe body will be under his immediate government, ſo that all the motions therein will be voluntary; nothing automatic, or at leaſt the automatic be exactly directed by the voluntary; and ether, whoſe various repulſions are the grand ſprings of all natural movements, may be conſidered as performing the office of nerves and muſcles in moving the larger members. By his ſtrength he rolls the huge planets along the boundleſs

boundleſs ſky; by his agility he daſhes the light on all ſides with inconceivable velocity; by his energy he produces gravitation, coheſion, heat, exploſion, fluidity, contraction and dilatation of the circulating veſſels in plants and animals, and all other operations diſcernible throughout the viſible world.

18. In him as parts are contained all the powers that men can imagine concerned in the phenomena of nature or affairs of mankind; for we might ſtile the god or angel of the ſun, the god of the moon, of Saturn, Jupiter or the other planets, ſo much of his ſubſtance as actuates their motions and operations, and ſo much of it as ſurrounds every particular man may be called his guardian angel or demon: ſo that by this theory one might almoſt reconcile the pagan theology with ſound reaſon and probability. Yet I would not ſuppoſe the ſame particles of ſpiritual ſubſtance to attend the moving bodies throughout their progreſs, but tranſmit them to others having the ſame diſpoſitions, purpoſes and activity, whereby there will be no variation nor irregularity in their courſes. For we divide the ocean into ſeas, gulphs and bays, the waters whereof continually change, ſo that thoſe which compoſe the German ſea to day may make the Britiſh channel

channel to morrow, the bay of Biſcay the next day, and afterwards the Mediterranean. And as the wake of a ſhip, by which I think the ſailors underſtand the ſtream drawn after the ſtern by its motion, follows the ſhip throughout her voyage yet conſiſts every moment of different waters: ſo wherever a man goes he may always have his guardian angel about with him, the ſame in kind and quality, in character and ability, but not a minute together the ſame in perſonal identity. Nor can it be doubted that this ſpiritual ſubſtance, having ſo minute a diſcernment and perfect command over the particles of matter, might form them into any ſhapes or appearances he had a mind; or by throwing our ſenſory into proper modifications impart any knowledge, even ſuch as could not naturally enter into the human imagination. Not that I mean to decide whether ſuch things have or have not been done, but whoever believes they have may find here a fit agent by whoſe miniſtry any commands of the Almighty may be executed, as well ordinary as extraordinary. For without ſuch command, or ſome very ſubſtantial reaſon, we may reſt aſſured he will not deviate a ſtep from his uſual method of proceeding. Therefore we need not fear any fantaſtic ſurprizes nor hurts from him; not for the ſame reaſon which

ſecured

ſecured us againſt the vehicular people, becauſe they were too feeble to affect any of our ſenſes, for he wants neither ſkill nor ability to raiſe dreadfull phantoms or rattle chains or terrify us with horrid dreams as well in broad ſun ſhine as at midnight, nor to work all the feats of witch-craft and magic: but becauſe ſuch more than childiſh pranks are inconſiſtent with his conſummate wiſdom and importance of character. To entertain theſe apprehenſions of him would be as idle a fear as if, upon our friend of the beſt credit and character coming into the houſe, we ſhould diſturb ourſelves leaſt he might ſteal a ſilver ſpoon or take ſome fly opportunity to ſlit holes in our furniture: and we ought to be as backward in giving credit to reports of that kind as we ſhould be in believing anybody who told us he ſaw a group of perſons of the higheſt dignity and moſt venerable character playing at taw together in the ſtreet, or robbing an orchard, or practiſing the little miſchievous tricks of an unlucky ſchool boy.

19. But as we are perpetually ſuſtained and protected, and the ſprings from whence we receive our uſes and enjoyments actuated, by the mundane ſoul, ſo it may be preſumed that we are likewiſe of ſome uſe to him. For embodied ſpirits, each confined within his ſeveral cell

cell and having no ideas unleſs what his particular ſenſory exhibits; muſt be allowed to operate differently upon the matter environing them from thoſe which lie at large in the mundane ſubſtance, and thereby diverſify the ſcene, preſenting ideas he could not find elſewhere. For though I do not ſuppoſe him contiguous with our ſpirits, becauſe then we ſhould become one with him and participate of his knowledge, yet he may be ſo with the outſide of our ſenſories, and by obſerving the motions there and knowing from what operations of ſpirit they muſt proceed, he may read our thoughts as currently as we read one another's thoughts in a letter. And if evil be neceſſary in nature, as we muſt conclude from its having admiſſion therein, it may be diſperſed among the corporeal and vehicular ſtates that the inhabitants of the mundane, by applying to the ſenſories of the other two, may attain the knowledge of evil without actual ſuffering. Thus our pains and diſpleaſures, our vexations and diſappointments, our errors and follies, which we look upon as overſights or neglects in nature, promote the ſervice of more exalted Beings, doing them more good than hurt to ourſelves. Our various conſtitutions, talents, paſſions, deſires, profeſſions and fortunes, all the tranſactions and diſpenſations befalling

befalling us, which we regard only as they affect our preſent condition, have a twofold uſe beſides: as they prepare us for our ſeveral functions in the vehicular life, and as they preſent objects wanted for the purpoſes of the univerſal ſoul and whereon his happineſs in ſome meaſure depends. Perhaps our intereſts may furniſh him with a principal part of his employment, for being compleatly happy and placed out of the reach of evil, he may have nothing to deſire for himſelf, and nothing to do but exert his power and contrivance in leſſening the burthens and enhancing the enjoyments of animal life as much as poſſible: ſo that for ought we know, the moſt glorified Beings may be conſtantly attendant upon the ſervices of man, not for the greatneſs of his importance, but becauſe he is the only poor creature that wants their cares.

20. Having given the fulleſt explication I could of that exalted Being the univerſal ſoul, the head and principal of creatures, let us now conſider how well he may deſerve the glorious things ſaid of him in former times. And firſt we need not ſcruple to admit him for maker of the world, that is, the agent employed in executing that ſtupendous work: for penetrating into every pore of material ſubſtance, being all intelligence and activity throughout,

throughout, he might diſcern all the particles in Chaos, if ever there was one, know what they were ſeverally fit for, aſſort them into elements and of them compoſe habitable earths. Upon the word given, Let there be light, he might twiſt the ſevenfold rays and dart them about in all directions, or upon a ſecond word collect the main body of them into a Sun. He might give the heavy planets their tangential motion by one ſtrong and exactly poiſed ſtroke. He might gather the waters from the dry land, having firſt ſcooped the capacious bed of ocean, and raiſed the equatorial parts, leſt the diurnal rotation ſhould caſt up the ſea above them. He might give the earth a twirl as eaſily as a child twirls round his whirlagig, to produce the viciſſitudes of day and night. He might thruſt the poles aſkance twice ten degrees and more, that ſummer and winter, ſeed time and harveſt, ſhould never fail. He might draw out ſtrings of viſcous juices from the ground, and perforating them into tubes and interlacing them artfully together, compoſe therewith the tree yielding fruit after his kind and the herb after his kind whoſe ſeed is in itſelf. He might form the duſt of the earth into animal organizations with proper members for walking or flying or creeping or ſwimming, as ſoon as the breath of life ſhould be breath-

ed into them: and extracting the finer particles from the groſſer, might work them into mental organs and ſenſories, fit for the reception of perceptive ſpirits who ſhould be created for them to begin the race of men upon earth. And as he went on compleating his taſk, the Lord Almighty looked forth from heaven, and ſaw every handy work of his miniſter, and behold, it was very good. The ſix days formation being ended, though God reſted from commanding, his agent did not reſt from acting: for his reaſon could now direct him how to proceed in ſuſtaining the work he had been taught to make. He ſtill continued to turn the grand wheel of repulſion, that firſt mover in the wondrous machine of viſible nature, all whoſe movements follow one another uninterruptedly for ages according to ſtated laws and in regular courſes without failure or diſorder in any ſingle wheel. Until the fulneſs of time being come or the ſignal given from the throne of Glory, the ſame agent, turning the wheel of repulſion the contrary way, will rend the mighty fabric aſunder, throw the parts of compounds out of their order, diſſipate them with a ſudden exploſion and reduce all into Chaos again. From whence upon a new plan aſſigned, new ſyſtems may be formed, new earths

earths ſtretched out, new vegetables and animals produced to cover and inhabit them.

21. I think offence cannot be taken againſt our aſcribing the generation and ſuſtentation of the world to a created Being, as it ſeems rather to raiſe than depreſs our idea of the divine majeſty; and every thing done by the deputy commiſſioned for that particular purpoſe is always eſteemed the act of the principal. The very expreſſion commonly uſed that God made all things by his word warrants our ſuppoſition of an intelligent agent who ſhould underſtand and obey the word when ſpoken; and thoſe writings which ſpeak of ſupernatural effects many times declare them performed by the miniſtry of an inferiour hand. It was not the Lord himſelf, but the angel of the Lord, who ſmote the hoſt of Sennacherib: and when a promiſe is made of peculiar protection to ſome particular perſon, it is ſaid that God ſhall ſend his angel to direct thy ſteps that thou hurt not thy foot againſt a ſtone. Nor do I apprehend any danger in removing the divine power as far as poſſible from thoſe operations we ſee or know of, provided that we bear conſtantly in mind that all other powers muſt be referred originally thereto. Therefore how mighty works ſoever are performed, ſo long as we can conceive God having a miniſter in

his kingdom capable of executing them, we need not call in omnipotence: reſerving only to that the prerogative of giving the powers and lights requiſite for obeying his orders and fulfilling his word.

22. The powers and operations of the univerſal ſoul being ſettled, we will proceed next to conſider his ſtate and condition within himſelf: and we may agree with the ancient ſages in pronouncing him immortal, unchangeable, compleatly intelligent, wiſe and happy. For having nothing external, he will be ſecure againſt dangers and accidents from without: being not vitally united to ſyſtems of matter, their diſſolution can affect him no otherwiſe than a change of objects or of one thing for another taken into our hands does us: and conſiſting of ſimilar parts whoſe qualities do not depend upon their order or combinations, he will not ſuffer by their taking new poſitions, as we ſhould do upon the miſplacing an eye or an ear or any little fibre in our bodies; for every component ſpirit would be able to perform the ſame office with that into whoſe place it ſucceeded. Or if anything were to happen in his immenſe body tending to his damage, being active and diſcerning throughout, he would know how to prevent the miſchief in time. The extenſiveneſs of his intelligence communicated

nicated perpetually from every part to every part, muſt render him univerſally knowing in all the combinations of matter, their ſituations, order, motions and ſecondary qualities, together with the judgements, reflections and ſciences reſulting, or conſequences and uſes expectant therefrom. All this, together with his exemption from paſſion and error, muſt make his wiſdom conſummate to provide effectually for his own intereſts and thoſe of inferiour creatures committed to his charge. For if in a multitude of counſellors there is wiſdom, how great muſt the wiſdom be of this innumerable hoſt of ſpirits mutually imparting their lights from all quarters of the univerſe! Therefore he will act invariably right, doing always that which virtue requires though without any other virtue than that of prudence, becauſe he will want none other. For to us the virtues are neceſſary marks directing to that happineſs we want clearneſs of ſight to diſcover and ſtrength of mind to purſue: but he having a foreſight of remoteſt conſequences and an intuitive diſcernment of their juſt amount, will ſee clearly what is beſt and need no ſpur to inſtigate nor mark to direct him in the purſuit of it. The clearneſs and largeneſs of his underſtanding will ſecure him againſt all partial views and unſteddineſs of conduct;

for tis folly and ignorance that make us capricious, changeable and inconſiſtent with ourſelves; but wiſdom is ever uniform and the ſame throughout: therefore he will have no variableneſs in his ſentiments, his deſigns or his meaſures, but approach as near to the divine immutability as can be conceived poſſible for created ſubſtance.

23. With all theſe accompliſhments and perfections we cannot doubt of his being unſpeakably happy; and if any ſparks of evil ſhould be ſprinkled upon him by contemplation of the miſerable wretches in the two embodied ſtates, they would be ſo overwhelmed with the joys flowing from elſewhere, that he would feel no more diſturbance thereat than a man, having juſt received news of ſome great good fortune befaln him, would feel upon happening to break a china ſawcer. Nor need we apprehend his being ſatiated with the ſameneſs of his proſpect, having no other objects beſide his own immenſe body to entertain him, with which being long ſince perfectly acquainted, he can make no new diſcoveries for his amuſement. For though pleaſure cannot ſubſiſt without novelty in ourſelves becauſe our bodily organs, loſing their quickneſs upon repetition of the ſame objects, will not continue the reliſh they gave at firſt; yet where the ſpirits ſerve as organs

organs to one another, it is not certain the ſame inconvenience muſt enſue. But ſuppoſing variety of objects and employments neceſſary to happineſs, he will not want for plenty of either: for his immenſe body, the univerſe, though but one and he have nothing external to gaze at, conſiſts of numberleſs ſyſtems each containing a multitude of under parts, whoſe inceſſant movements perpetually change the face of nature and exhibit a diverſity of ſcenes as well among the larger members as in the minuter particles. Nor is it neceſſary that every component ſpirit ſhould have the whole in contemplation at once; for large as their capacity may be we have never repreſented it as infinite; therefore their ſtreams of communication may be varied by the pouring ſometimes one kind of perceptions upon each other and ſometimes another; or they may travel to and fro to viſit different regions and take a nearer view of objects that lay at a diſtance from them before. Add to this that the follies, the paſſions and miſcarriages of embodied creatures will probably furniſh them with new ſcenes unknown to wiſdom and diſſimilar to anything of her production. Nor need we fear their want of employment to engage them, for conſidering the vaſt conſumption of motion every where which requires their

continual efforts to renew it, beſides the mutual communication of perceptions and choice of thoſe proper to be communicated, they will conſtantly have enough to do in giving impulſe to the matter falling within their reach. For as they do not run along with the bodies they actuate but hand them on to one another, they will have different functions to execute: ſometimes buſied in puſhing forward the corpuſcules of light, ſpreading the tails of comets, or regulating the vibrations of ether according to their proximity or diſtance from maſſes of groſs matter: ſometimes in gravitating heavy weights to earths, or holding the parts of metals in coheſion, or giving fluidity to liquors, or a gravitating the particles of fire, or contracting and dilating the circulating veſſels in plants and animals.

24. We have heard talk of a beatific viſion ſuppoſed to conſtitute or enhance the happineſs of diſembodied ſpirits, nor ſhall I attempt to diſprove the poſſibility of ſuch a ſuppoſition, for we know not the extent of our perceptivity. We may be capable of new ſenſes, higher faculties and ſublimer reflections, than our preſent organization can exerciſe. When totally diſengaged from the veil of matter enwrapping us, we may be able to ſee even as alſo we are ſeen and diſcern

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ſenſibly that glorious object which no man can behold and live. But without this extraordinary priviledge we may well imagine the univerſal ſoul muſt attain a compleater knowledge of God than we can though by the ſame way that we do, namely, by the contemplation of his works. For having the whole book of nature conſtantly open before him, and by the largeneſs of his underſtanding and mutual communication of perceptions throughout his ſubſtance, being able to comprehend the ſpacious pages at one glance, he will read there the whole divine œconomy, diſcerning the uſes and wiſdom of thoſe parts which to us appear ſuperfluous or miſchievous, and forming a clear conception of the divine attributes, not excepting thoſe unknown and unſcrutable to man. Nor will it leſſen his adoration to know, as from the account herein before given it may be inferred he muſt know, that nature is the work of his own hands and the regularity of her courſes carried on by his own energy: for as a man who has done extraordinary things, if he thinks juſtly, will derive from thence a greater veneration for the power which gave him the ſagacity and talents enabling him to perform them: ſo the univerſal agent will always bear in mind that he is but a miniſter and inſtrument in the

the hand of a ſuperiour upon whom he continually depends. For if God were to withdraw his material world for a moment, the ſpiritual would inſtantly loſe its percipience and action, having neither object to diſcern not ſubject to act upon nor means of communicating perceptions where none were excited. Nor can he forget that how well ſoever he may continue the order of ſucceſſion in the courſes of nature, his operations muſt have had a beginning, his intelligence ſome premiſſes furniſhed for it to work upon, and there muſt have been ſome original order and poſition in matter to be the baſis and foundation of his reſolutions before he could make or act in purſuance of them. The exiſtence of evil, which proves to us a ſtumbling block, would teach him a uſefull leſſon, for we may preſume he would not admit it willingly in any part of the univerſe under his care: but the neceſſity of its being ſcattered ſomewhere muſt convince him that he is not omnipotent but under controul of a higher power by whom that neceſſity was impoſed. And if the courſes of nature are ſometimes to be changed, new ſyſtems to be formed, he will perceive modifications in his ſenſory directing them, thoughts and deſigns occurring there which he did not introduce himſelf. With all this we cannot doubt of his having

having as full an inſight into the divine nature as is poſſible or requiſite for created Being: he will find no perplexities in his ideas of the attributes, nor appearance of their claſhing one with another: he will clearly comprehend the nature of infinite goodneſs, and be able to reconcile the permiſſion of evil therewith: therefore will apply himſelf heartily to every taſk aſſigned him, well knowing that all are calculated for the benefit of the creature. He will be ſo intimately penetrated with the idea of the divine equity, that there will ariſe no oppoſition nor ſtruggle for preference among the component parts of his ſubſtance: for each diſcerning that no hurt can befall another but what muſt redound to his own damage, the general intereſt will actuate them all, and ſelf love become benevolence. That ſole virtue which accompanies us in the laſt ſtage of our exiſtence, when the perſuaſions of reaſon ſhall be loſt in intuition, and the expectation of future good ſwallowed up in the fruition of preſent.

25. This hoſt of happy ſpirits called by one name, the univerſal ſoul, from their uniformity of action and ſentiment, we ſuppoſe the receptacle for particular ſpirits as they can diſengage themſelves from their vital union with matter; and that upon diſruption of a vehicle, the perceptive inhabitant will be diſcharged

diſcharged therein and incorporated therewith: whereby the communication with ſpiritual ſubſtance being opened, it will inſtantly partake of all the knowledge and deſigns of ~~of~~ its neighbours, and immediately take its ſhare in their operations according to the ſtation wherein it happens to fall. And tho' leaving the traces of its former memory behind, it will have the records of the univerſal ſenſory to inſpect, wherein is preſerved the remembrance of events happening throughout nature more exactly and fully than can be comprized in any animal organization. Thus in this ſtate there will be no infancy nor growth of faculties or advancement in learning, but the new comers upon their firſt arrival will ſtand upon the ſame footing with the old members as if they had reſided among them from everlaſting. As they act in concert carrying on one plan of operation, the act of all will ſeem the act of every one, and each feel a kind of conſciouſneſs of what is performed by the whole company. For as among men concurring heartily in one undertaking, all claim the credit to themſelves; the majority at an election exult as much as if the choice had depended upon their ſingle votes, and a tradeſman at a coffee houſe triumphs in a victory and thinks himſelf entitled to ſay, We have beat the enemy, becauſe

he

he pays ſome trifle towards the ſupplies, or is a member of the nation whoſe quarrel it is; ſo the members of this mighty agent, the univerſal ſoul, altho ſingly feeble, will partake in the joy of thoſe ſtupendous works carried on by their united ſtrength. For all contributing their activity to roll the celeſtial orbs in their appointed courſes, to diffuſe light throughout the vaſt expanſe, to keep the elements in order, to diſtribute all things upon earth by number, weight and meaſure, to produce and preſerve the ſeveral ſpecies of plants and animals, to direct the affairs of men and turn the wheels of fortune, to fulfill invariably the Will of God and execute the mighty plan aſſigned them, the pleaſure of the performance will redound entire to every one as if he had been the ſole agent employed.

26. With all theſe ſources of enjoyment, the contemplation of univerſal nature, the ſcience of all operations as well in the largeſt as the minuteſt bodies, the poſſeſſion of an enlarged underſtanding and perfect reaſon, the aſſurance of an immortality and unchangeableneſs of character, the conſtant occupation without labour or difficulty in the moſt magnificent, delightfull and important works, the conſciouſneſs of acting invariably right and the clear conception of the divine attributes, we may well admit this the happieſt

pieſt ſtate created ſubſtance can be placed in, therefore we need ſeek no higher but may take this for our idea of the kingdom of heaven. In that kingdom almoſt everything is the very reverſe to what we find it upon earth: here we live ſingle ſpirits vitally united to unwieldy maſſes of matter which but ill perform our ſervices, for moſt of the parts of our compoſition lying out of our notice we have no command over them, their motions are for the moſt part mechanical and automatic, nor can we prevent diſeaſes and diſorders from gathering among them, nor paſſions, habits and thoughts, caſt upon us involuntarily from them; we depend upon things external for our uſes and enjoyments and the ſuſtentation of our bodies, therefore are liable to continual wants, diſappointments and accidents. There the ſpiritual ſubſtance being diffuſed every where has no more of matter to deal with than it can manage, directs the movements of every limb and fibre in his immenſe body, which containing every thing requiſite for his uſes and enjoyments within itſelf, and being ſubject to no decay, needs nothing external; and each corporeal particle by the communication of perceptions ſerves the purpoſes of many ſpirits. Here we have the whole portion of actual evil diſtributed among us in all its various forms of pain, diſeaſe, diſappoint-

diſappointment, vexation, trouble and uneaſineſs: there they have only the idea of it, which perhaps they find neceſſary to their happineſs; for perception being tranſient and momentary and probably not excited without ſome motion in matter, if they had not an apprehenſion of damage to enſue upon their forbearance, they would have no inducement to exert themſelves in giving thoſe motions to bodies from whence they receive all their perceptions. The narrowneſs of our views occaſions private aims and contrariety of intereſts, ſo that half our cares are laid out in oppoſing one another's deſigns, whereby much of the power we might have is loſt: but they uſing one common underſtanding, proceed with perfect harmony, ſo that their ſtrength, though ſingly far inferiour to ours, becomes immenſe by their unanimity. We follow the gratification of our deſires thinking of nothing further, and God works out his own purpoſes from them, giving an iſſue to our endeavours contrary to what we intended: they keep their eye ſteddily fixed upon the Will of God which it is their conſtant deſire and delight to fulfill, therefore as nothing can happen anywhere contrary to that Will, nothing can happen contrary to their wiſhes. We labour for the moſt part to ſerve ourſelves, not much regarding what enſues

enſues therefrom to our neighbours, nor can we do otherwiſe in many of our actions wherein nobody elſe has any concern: they purſue always the general good, ſo that love, pure judicious love, actuates all their motions, diſplaying itſelf in a cordial obedience to the fountain of bleſſings and ſincere attachment to one anothers intereſts.

27. This ſpiritual community being heaven and all ſpace not occupied by matter being replete with ſpiritual ſubſtance, it follows that heaven is not local but every where all around, above, below, on each ſide and within us, filling not only the ſtarry regions, but likewiſe the air, the earth and the ſeas, and permeating the pores of all compound bodies. Therefore that we are out of heaven is not owing to any diſtance we ſtand at from thence, but to our being pent up in walls of fleſh which cut off our communication with the bleſſed ſpirits and ſhut us out from all participation in their lights and their joys. We are like perſons incloſed each in a ſentry box having all the chinks and crannies ſtopped that might let in the leaſt light or ſound, and in this condition ſet down among the ſplendid throng in a full Ridotto: they would be alone in the midſt of company, as knowing nothing of the gaiety and diverſions paſſing round them. If they had ſtrings reaching

reaching to one another's boxes they might make ſigns by them, learn in time to underſtand one another's motions and carry on a ſort of converſation together, but very imperfect in compariſon of what they could do if let out and permitted to converſe like other people. So we while impriſoned in theſe earthly tabernacles ſee little and know little of all that paſſes around us, and converſe together imperfectly by the corporeal mediums of ſights and ſounds. Upon the diſſolution of this groſs body we may find an inner integument ſtill clinging round us, but when the appointed time ſhall deliver us from this too, we ſhall not have far to travel before we join our company: for wherever our vehicle leaves us, there we ſhall find heaven, and take our place and occupation therein immediately without any of that ſurprize or aukwardneſs or agitation uſually thrown upon our corporeal organs by ſcenes wholly new, but with the ſame readineſs and familiarity as a man coming off a journey, having his own houſe, his own family, his own furniture and conveniences about him; for we ſhall then underſtand and apprehend, not by our old ideas, but by thoſe of the univerſal mind, and partake in the expertneſs and full digeſted remembrance belonging to that.

28. Though this notion of the mundane ſoul was firſt broached by the old philoſophers I hope the moderns will not be offended with me for attempting to revive it, ſince I have brought it at leaſt to my own thinking compatible with ſome of the moſt important articles now received among us. For one cannot well imagine a more intimate communion of ſaints than that above deſcribed: the exemption from evil implies a releaſe from puniſhment and full forgiveneſs of ſins: the unchangeableneſs and immortality of this ſoul are but other words to expreſs a life everlaſting: our incorporation thereinto, whereby we ſhall have the whole frame of material nature to ſupply us with objects and ſerve as inſtruments for us to act with, may be reckoned a reſurrection of the body; for tho this body were exiſtent before, yet we may be ſaid to riſe again upon our admiſſion into it, by being reſtored to our percipience and animal functions. Indeed the vehicular ſtate is a reſurrection too, therefore that may be reckoned the firſt, or reſurrection into the kingdom of Chriſt, and this of the mundane ſtate the ſecond, when he ſhall deliver up all power to the Father; and whereas we are taught to expect a ſpiritual body on our riſing again, we cannot thereby underſtand one compoſed of ſpirit, for that were a contradiction

diction in terms, nor can any material compoſition better deſerve ſuch epithet than that whoſe every member, limb and fibre, is actuated by ſpirit. As to the vulgar notion of a reſurrection in the ſame form and ſubſtance we carry about at preſent, the various ways in which it has been expounded, and many difficulties raiſed upon them all, ſufficiently declare it untenable: and the reaſon ordinarily given, becauſe the body being partaker in the deed ought to ſhare in the reward, as well requires a reſurrection of the ſword a man murders with or the Bank note he gives to charitable uſes; for our mind is the ſole agent, and our hands are as much ~~the~~ inſtruments as anything we hold in them. But ſince the mind can neither perceive nor act without matter, there muſt be a reſurrection in ſome ſenſe or other, that is, a re-inſtating in ſome compoſition anſwering the purpoſes of a body, to render her capable of another life. Laſtly, the occupation propoſed for us there is the glorifying our Maker, which cannot better be performed than by ſteddily fulfilling his Will, conſtantly attending his ſervices, carrying on his appointed courſes, executing his laws of nature and heartily concurring in his beloved work the general good and happineſs of his creatures. This ſeems a more acceptable praiſe than ſinging hymns

and pſalms to all eternity: for obedience is better than ſacrifice, and to do the Will of God than the fat of lambs.

29. I know of but one exception can be taken againſt the idea here given of heaven, which is, that it leaves no room for the bleſſed ſpirits to differ in their degrees of happineſs as one ſtar differeth from another ſtar in glory. But ſince the communication of perceptions which conſtitutes their happineſs is voluntary, whoſo pleaſes may ſuppoſe them communicated in greater or leſs meaſure to every one according to his deſerts, as we give more or leſs countenance to different perſons in the ſame company according to our eſteem of them. Yet it being cuſtomary to conſider no more than one world beſides this ſublunary, and to ſpeak promiſcuouſly of the intermediate and final ſtates, I ſhould rather chooſe to interpret whatever is ſaid of the different degrees of happineſs as relating to the former, than admit a partiality and particular favour among the moſt perfect of created Beings.

30. I have now offered what I can conceive may be the condition of our intermediate and final ſtates after we ſhall leave this world and be ſeen no more. My intention herein was to give a livelier idea of ſome important truths, which I think diſcoverable from our obſervation of nature and knowledge

ledge of the Divine Attributes, than could be entertained while they remained in abſtract and general terms: namely, that there may be life, enjoyment and action, out of this body; that there are other Beings to whom what appears uſeleſs to us may be ſerviceable; that there is a connection of uſes and intereſts throughout the whole creation; and that whatever befals us here, though ſeeming nugatory or hurtfull, will turn to our account ſome time or other. So far as any one ſhall find what I have here ſuggeſted anſwer this purpoſe, and impreſs ſtronger upon his imagination or diſplay in more ſenſible colours what he knew before to be true, I ſhall be glad he will attend to me: for I did not propoſe it as an article of faith, and pretend to prove nothing by hypotheſis, nor am ſo wedded thereto but that if anything therein ſhall be made appear contradictory to the judgements of ſound reaſon or hurtfull to the mind or good manners, I ſhall be the foremoſt to reject it.

CHAP. XXIII.

THE VISION.

Speciosa dehinc miracula promat,
Antiphaten, Scyllamque, et cum Cyclope Charybdin.

ONE day after having my thoughts intent all the morning upon the ſubject of the two foregoing chapters, I went out in the evening to a neighbour's houſe to recreate myſelf with a game at cards. After ſome time ſpent in this amuſement we ſat down to ſupper, during which, according to the engliſh cuſtom, we began to ſettle the affairs of the nation, particularly that important point now in agitation, a Spaniſh war, whereon we could not come to a ſatisfactory determination. For though we depended upon the valour of our fleets and armies to take Portobel, Carthagene and the Havannah in one campaign, we could not be ſure that would end the war, and were a little doubtfull how long we might be able to continue raiſing twelve millions a year, and conveniently pay the taxes neceſſary for the intereſt of ſuch enormous ſums. Under this difficulty,

ty, and finding that our own politicians could not agree, we wiſhed for ſome of thoſe to extricate us of whom we had read wonders in former times, the Godolphins, the Burleighs and the Walſinghams: and ſome of the company, who held that mankind degenerates every age as well in bodily ſtrength as in mental ſagacity, wanted to conjure up the ſouls of Julius Ceſar or Philip of Macedon. This latter thought turned the diſcourſe upon necromancy, and leaving the national concerns, which we believed would go on full as well without us, every one fell to conſider how he might beſt gratify his curioſity if he were poſſeſſed of that art, what perſons he ſhould evoke from the ſhades, and what queſtions he ſhould put to them. One was for ſeeing his relations and friends again, another for a tete a tete conference with Elizabeth or Mary of Scots, others for calling up Beliſarius, Cicero, Archimedes, Alexander and the heroes of antiquity: till I happening to ſay I had read ſomewhere that Socrates learned to play upon the fiddle at threeſcore, that Plato made love verſes in his youth, and putting them in mind that they had all heard how Orpheus uſed to draw the trees and beaſts after him by his muſic, the ladies declared they ſhould be vaſtly delighted to hear a ſolo on the violin by a philoſo-

'pher, or hoped his ſcholar would accompany him with an amorous ſonnet of his own compoſing, and that the entertainment might conclude with a dance of foreſts full of lions, bears and tigers, to a jig of the Thracian harper. Being thus drawn to think of the ancient ſages we proceeded to ſome of their peculiar doctrines, wiſhing to hear them explained by themſelves, as likewiſe to know ſome particulars concerning their occupations and manner of living in the regions where they now inhabit. With converſation of this kind, partly ſerious but moſtly jocoſe, we paſſed the time until the company parted, which they did pretty early, ſome of them having a great way to go. When I came home, finding it not my hour of bed time and being unwilling to fatigue my ſpirits with anything that might be called ſtudy, I walked to and fro in my chamber giving my thoughts a liberty to run as they liſted. I found ideas ſtart up promiſcuouſly from what I had thought of in the morning or heard in the evening, each introducing the next by any ſlight connection in that tranſient variety and wanton aſſemblage cuſtomary with imagination when judgement throws the reins upon her neck. In this manner I continued to be amuſed while undreſſing and until laid upon my pillow: when having neither cru-

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dities nor crying ſins nor debts nor hopes of preferment nor ſchemes of cajoling a county or buying a borough to break my reſt, I preſently fell faſt aſleep.

2. I cannot tell how ſoon afterwards it happened, but methought ſomething broke on a ſudden in my head, in the manner I have heard deſcribed in an apoplectic fit. Inſtantly I found my limbs and all my outer parts benumbed ſo that I had no feeling in them, yet I had ſtill a feeling of my muſcles whoſe motions I could diſtinguiſh plainer than before: for I could perceive myſelf ſwell them in thickneſs and contract them in length thereby drawing the tendons faſtened to them, but what theſe tendons drew I could not perceive having no knowledge of anything beyond. But this laſted only for a moment, for the muſcles quickly loſt their feeling too, and I could perceive no further than the nerves or ſtrings of bladders by which I injected a ſubtil fluid into them. Thus my ſence ſeemed gradually to retire inwards, and as it withdrew, ſenſation ſeemed always to reſide in the extremities of thoſe parts wherewith I ſtill retained a connection, and to convey notices from them which it had not done while it had any to convey from others beyond them. Juſt as a man ſtraining to look at a diſtant proſpect overlooks things cloſe before him,

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but if clouds intercept his ſight from the remoter ſcenes, his eye contracts and preſents him with a diſtinct view of thoſe lying nearer. At the next ſtep my perception was confined to the valves cloſing the orifices of my nerves, which I could open and then feel the animal ſpirits ruſh in like the ſtream of a river when one pulls up a floodgate. At length I found myſelf reduced to my ſenſory, where I could diſcern ideas of reflection and abſtraction like pictures hanging round the walls of a room; or rather like thoſe machines ſhown about for a ſight, where the images continually change their places or vaniſh and others are made to ſtart up by unſeen ſprings: but I had not leiſure to obſerve their motions, for the whole of what I have related paſſed in leſs time than I have been relating. The laſt thing I perceived was that I ſeemed clinging to ſomething hard like a ſtick, much in the condition of a man who hangs by both his hands claſped round the bough of a tree, only with this difference that the bough I clung to moved with a prodigious ſwiftneſs and dragged me along after it. Not liking to be hurried on I knew not whither with ſuch impetuoſity I let go my hold, when inſtantly the ſtick ſlipping away left me behind utterly deſtitute of all ſenſe and perception whatever.

3. How

3. How long I remained in this ſtate of total inſenſibility I know not, but was firſt rouzed out of it by ſomething bruſhing along nimbly by me: I felt it touch me gently as it paſſed ſometimes on one ſide and ſometimes on the other. Theſe ſenſations ſet my ideas afloat again and though they appeared very obſcure and confuſed, like thoſe of a man not half awake, I had diſcernment enough to perſuade me that I was now a defunct: that the ſtick I had clung to was that part of my human compoſition whereto I had been vitally united which, as I afterwards learnt, being carried on with the annual motion of the earth after the rate of about nine hundred miles in a minute, had departed from me upon my quitting my hold: or in other words that I was actually departed into the other world. I rejoiced however to find I ſtill retained my exiſtence and perceptivity, and having been piouſly educated caſt up a ſhort but fervent ejaculation to that power who governs both worlds, with an aſſured confidence of his being alike able and willing to provide for me in this as well as he had done in the former: but knowing that we have no title to expect aſſiſtance until having done the beſt we can by our own ſtrength I reſolved not to be wanting to myſelf; for I preſumed my activity remained with me too,

but

but how to exert it was the queſtion, for I knew of no limb or organ of ſenſation belonging to me, nor could find any muſcle or inſtrument to act with. However, I determined to uſe my endeavours, and believing that the bruſhes I received were to be the firſt rudiments for laying the foundation of my future underſtanding, I made one ſtrong effort at random with an eager deſire of catching hold of whatever occaſioned them, that I might feel what it was made of. Immediately I ſeemed to ſtretch out a hundred arms all around me, but with no better ſucceſs than a man who ſhould thruſt his arms out at window while the bricklayers are ſweeping down tileſherds, brickbats and pieces of mortar, from the gutters above him: for I felt my limbs knocked about inceſſantly by a ſhower of hard balls, which beſides hurting me grievouſly, turned me round and round by the violence of their ſtrokes as a chaff is whiſked about in a whirlwind. This made me the more earneſt to grope about for ſome ſtay which might keep me ſteddy, but the more I ſtrove the worſe it proved, for no ſtay could I find. I don't know what might have been the conſequence if I had not preſently perceived ſomething hold me and draw me aſide from the troubleſome ſtream of bullets: but as ſome of them ſtill ſtruck againſt my

my fingers I judged it prudent to draw in my arms and give myſelf up to the management of my new protector.

4. I now lay quiet and eaſy a while, well pleaſed to find I had no bruiſes remaining, and that my blows ſmarted no longer than juſt in the inſtant of ſtriking: but ſoon a new deſire ſtarted up in my mind of ſeeing what it was that took ſo friendly care of me. As I did not know whether I had any eyes nor where they lay, I caſt my attention every way in hopes of finding a peep hole: upon this effort I preſently ſaw little flaſhes of light ſparkling and vaniſhing again on all ſides of me, together with various objects but all indiſtinct: being now ſatisfied I had the faculty of ſeeing I attributed the little uſe I could make of it to my own hurry and want of management, ſo reſolving to proceed with more calmneſs and caution I confined my endeavours to a part near that that I was held by. After repeated trials I found I could form a ſet of optics, but they would return back again almoſt as ſoon as I had thruſt them out; till by a little further practice I learned to keep them ſteddy ſo as to obſerve anything before me. I then beheld a kind of ſack or bag filled out like a bladder with air, uniform every where excepting that from one place there came out the arm which

which held me, and from another a longiſh neck with a head upon it, having a meagre lank-jawed face very like the prints I have ſeen before ſome editions of Locke's works. It looked upon me ſtedfaſtly with a mild and benign aſpect, and the lips moved as in ſpeaking. This made me quite impatient to hear what was ſaid, but I was as deaf as a poſt: however, having already found myſelf provided with hands enow and eyes enow I did not deſpair of finding plenty of ears too if I could but tell how to open them. My whole attention and deſire being now bent upon hearing, my eyes ſunk in directly and left me in the dark, but I heard a confuſed jumble of whiſpers, ſhort, broken, and inarticulate at firſt, yet that did not diſcourage me, believing I ſhould manage better by degrees as I had done in the uſe of my ſight. Accordingly I could ſoon diſtinguiſh my own name repeated, which ſurprized me agreably to find I was among friends. How's this! thinks I to myſelf, that the retired Ned Search, ſcarce known to twenty people in the other world, ſhould be ſo well known here that the firſt perſon he meets accoſts him by name! It muſt certainly be ſome old acquaintance whoſe face I have forgotten departed hither before me. Sure it can never be really John Locke himſelf ſeen

here in a ſack for his ſins, for he died before I was born. After this ſoliloquy reflecting that the more haſte the worſe ſpeed I moderated my impatience, and obſerving my motions carefully and minutely, it was not long before I formed a compleat ear with drum and every thing requiſite for the auditory function.

5. My good friend perceiving me prepared for an audience addreſſed me as follows. Welcome, Ned Search, into the vehicular ſtate: you are in the hands of one who is not an utter ſtranger to you tho' not your cotemporary: for know that I am John Locke with whoſe writings you are not unacquainted. I have obſerved a faint reſemblance in your way of thinking with mine which, tho' mingled with a great diverſity of character, has given me a family kindneſs for you. I was apprized of your being to make a viſit here, and came this way on purpoſe to aſſiſt you. I have already given you a ſeaſonable relief when you were toſſed about among thoſe flying balls yonder, and am ready to do you further ſervice in any way you ſhall want. Conſider you are but a baby [illegible] into this new world and may find [illegible] to put yourſelf under ſome [illegible] natural to ſuppoſe I wanted [illegible] thank him for his kind aſſiſt[illegible]

of continuing it; and to declare my willingneſs to ſubmit to his guidance until he ſhould teach me how to manage without giving him that trouble; but I knew not how to expreſs myſelf. The buſineſs now was to attain the uſe of ſpeech, which I no ſooner attempted than I felt myſelf hung round with mouths and tongues innumerable. I was yet ſo inexpert in my faculties that I could exerciſe no more than one at a time; if I went to look I could hear nothing, if I liſtened I could ſee nothing, and now I tried to talk I could neither ſee nor hear: ſo wanting the guidance of my ears to direct me in the formation of my words, I ſtrained all my mouths to make as much noiſe as poſſible that I might be ſure of being heard; like thoſe diſputants who make up for their want of ſence by their vehemence of vociferation. After ſome little time ſpent in this violent exerciſe I returned to liſtening again, for ſuſpecting my pronunciation might be ſomewhat defective I did not doubt my good tutor would ſet me right. I heard him laugh moſt immoderately, and when his mirth was over, Prithee, Ned, ſays he, what didſt make thoſe hideous mouths at me for? If you could have ſeen yourſelf you would have been frighted. Why you made a worſe figure than the picture of Fame in a folio

Virgil.

Virgil. I gueſſed at your meaning by your gaping, that you wanted to ſpeak to me, but not a ſingle ſound did you utter. Don't you conſider that though you do not want for tongue, you have neither lungs nor reſpiration, and without breath the other organs of ſpeech are uſeleſs. We do not talk by the mouth in this country, and if I ſhowed you one in my face, it was only to put you upon exerting yourſelf by exciting a deſire of converſing with me, becauſe I knew you had no notion of any other way of ſpeaking. Look at me once more and obſerve how I manage: but contrive if you can to hold out an ear at the ſame time, for elſe you will not believe but that I play you tricks.——I endeavoured to do as I was bid, and as uſe makes perfectneſs, after two or three unſucceſsfull trials, I learned to ſee and hear togegether. I then ſaw his face had no mouth nor opening below the noſe, but from thence downward was all enormous chin: nevertheleſs I could hear him ſpeak diſtinctly. I took notice indeed that his voice was ſomething different from the human, having a little twang like that of ſtring muſic. —— Nay, ſays he, don't ſtand ſtaring me in the face, you'll learn nothing there: look down upon my vehicle.——I did ſo, and obſerved little fibres bouncing up with great ſtrength and

agility in a kind of net-work conſiſting of various ſhaped meſhes. I can liken them to nothing ſo well as the little wrinkles continually changing their form in the ſkim on top of warm milk ſet in the window to cool, only they moved much quicker and with a more tremulous motion. ——There, ſays he, that is our way of talking: now try if you can copy the ſtile.

6. I tried and tried again with might and main but all to no purpoſe, for tho I found myſelf all over in agitation like a Quaker when the ſpirit pours plentifully upon him, yet not a ſingle ſound or whiſper could I get out: ſo that I began to deſpair of ever making progreſs in this new faſhion ſtring language. My good patron ſaw my diſtreſs and laid a little innocent plot to relieve me. Your ſtrokes, ſays he, are too gentle and have too long intervals between. Don't you know the ſtrings of a harpſichord will ſhake a long while after they ceaſe to give any ſound? ſuch feeble quiverings will do no good: you muſt make your pulſations a great deal ſtronger with nimble jerks following inſtantly upon one another. But I find you don't care to exert yourſelf: nay if you grow idle I muſt take another courſe with you.—— On a ſudden his head changed to the form of a lion's with great gaping jaws full of monſtrous

phangs,

phangs, and he ſhot out twenty paws armed with claws pointed as ſharp as a needle. I was horribly frighted at this unexpected freak in a friend and philoſopher, which I took for a fit of phrenſy that had ſeized him. But not knowing how either to get out of his way or defend myſelf, I exerted all my ſtrength and cried out O! with a more violent ſcream than that wherewith Belinda rent the affrighted ſkies when the rape was made upon her lock. Very well, ſays he with a ſmile, having inſtantly reſumed his human benign countenance, now we have broken the ice we ſhall go on ſwimmingly, I did not intend to hurt you: don't be angry with me for frighting you into a ſcholar when I could not make you one by inſtruction. But do me the favour to try whether you cannot repeat your O without being in a paſſion: you need not bawl it out quite ſo vehemently as you did juſt now.----My terror had left ſo ſtrong an impreſſion upon my fancy that I had a clear idea of every little motion it had occaſioned within me: with this help I found I could ſay O in cool blood as often as I pleaſed, and with as careleſs a tone as a very polite congregation, while adjuſting their dreſs or thinking of their routs, when that little particle occurs in the reſponſes of the litany.--- Courage! my boy, ſays the preceptor; now

you are perfect in O we ſhall ſoon teach you A, E, I and U: but mind me child, you muſt ply cloſe to your leſſon and follow my directions, they will make your learning the eaſier.---Ay, thinks I, that I ſhall with a willing mind, for I long mightily to be aſking you queſtions. ———

You know, continues he, that our faculties aſſiſt one another: therefore try now to thruſt out a neck and head with a pair of eyes and ears to it that you may ſee yourſelf ſpeak.---- I obeyed orders and turning my face downwards ſaw that I was made juſt like my neighbour, both like two tortoiſes only incloſed in bags inſtead of ſhells. I did not think of amuſing myſelf with brandiſhing arms and legs about, for being overjoyed at having recovered my ſpeech though as yet conſiſting only of one ſimple ſound, I kept plying my O's with great delight in all pitches of voice from the higheſt to the loweſt, all the while diligently watching the little fibres as they jumped and vibrated upon my ſkin.----Bravely done! ſays Locke. Why, you perform as dextrouſly as if you had ſerved an apprenticeſhip: tis not every body can bend his neck ſo eaſily the firſt time. This is an advantage attending us who have uſed ourſelves to reflection, for moſt of thoſe who come from the other world have a great ſtiffneſs

neſs in their necks, they can ſee anything ſooner than themſelves. But ſince you have ſuch a facility at retroſpection I would recommend to you to pull in your head and examine what paſſes within your vehicle while you perform any of the functions you are already maſter of.-----By following this admonition I diſcovered that my bag or caſe was lined all over on the inſide with little hairs like the nap of velvet, which were the firſt inſtruments for me to act upon: for by ſqueezing any one or more of them, as one ſqueezes the kernel of an apple between finger and thumb, I could ſhoot them out, and in this manner performed all my actions; and I obſerved that many of them produced no external motion, but ſerved only to preſent me with ideas of reflection. But my diſcovery of ſuch a multitude of ſprings I had to employ ſubjected me to one inconvenience: for thoſe of different uſes being promiſcuouſly intermingled together, and every uſe requiring ſeveral of them to concur in operating towards it, I made frequent miſtakes by touching the wrong ſprings. If I went to ſtretch out an arm, I ſhould ſometimes loll out a long tongue; if I wanted to form an ear, I ſhould kick with a foot; if I endeavoured to look earneſtly at an object, I ſhould find a mathematical problem ſtart up in my

imagination. So I reſolved to have recourſe to my inſtructor to teach me the proper command of my faculties, and I did not doubt but he would begin with that of ſpeech which was what I wanted moſt earneſtly to attain.

7. It would be tedious to relate all the particular leſſons he gave me, let it ſuffice to ſay that he proceeded much in the ſame manner we teach children to read, inſtructing me firſt how to form the ſound of letters, then ſyllables and afterwards words. But I found the moſt difficulty with dipthongs, vowels preceeding one another, and ſyllables having as much vowel as conſonant. I could not ſay Chariot nor Extraordinary, but Charrit and Extodny, like the ladies, nor Beloved or Moveth, but Blovd and Möves, like moſt young parſons in reading the exhortation: nor could I preſently get the knack of joining my words into one continued ſentence, for in my firſt eſſays, making a kind of ſtoccato muſic, there ſeemed a ſtop between every ſound; ſo he was forced to begin with ſentences that we ſhould account the moſt harſh. The firſt he tried me upon was that line of Auſonius, Sic mihi nux, nox, nix, nex, fuit ante diem: then we went to Drayton's court of Fayrie, Hop and Mop and Drop ſo clear, Pip and Trip and Skip, that were to Mab their ſovereign ever dear,

dear, her ſpecial maids of honour. Fib and Tib and Pinck and Pin, Tick and Quick and Jill and Jin, Tit and Nit and Wap and Win, the train that wait upon her. But he brought me pretty ſoon to Pope's harmonious verſification, While melting muſic ſteals upon the ſky and ſoftened ſounds along the waters die, Smooth flow the waves, the breezes gently play, Belinda ſmiles and all the world is gay: then to the Italian of Taſſo, Ed al pavone ſpiegar la pompa de l' occhiute piume: Virgil's Avertens roſea cervice refulſit, ambroſiæque comæ divinum vertice odorem ſpiravere; pedes veſtis defluxit ad imos, et vera inceſſu patuit Dea: and laſtly to ſome flowing greek words, as Genet argurioio bioio, and Met okeanoio roaoon.

But, ſays he, we have another language among us we call the Sentient, in diſtinction from the Vocal wherein I have been ſpeaking to you. This is carried on by applying our vehicles cloſe to one another, and raiſing certain figures or motions on our outſides, which communicate the like to our neighbour, and thereby excite in him the ſame ideas that gave riſe to them in ourſelves, making him as it were feel our thoughts. This is a much completer way of converſing, being not liable to miſapprehenſion, provided the recipient takes care to remove all his own ideas, that

none of them may confound or interfere with thoſe delivered: but to do that effectually requires great dexterity and long practice, therefore I will not attempt to teach you. You have gotten one language and that may ſerve your purpoſe while you ſtay here, ſo you be carefull to employ it well.

8. It is eaſy to gueſs what was the firſt uſe I ought to make of my voice as ſoon as I had attained a competent ſkill in the management of it: the polite Reader's own imagination may ſuggeſt, better than I can relate, what fine ſpeeches I made to thank my benefactor for the pains he had graciouſly beſtowed upon me, to expreſs the joy I felt on hearing that I had a particular ſhare in his favour, and to aſſure him it ſhould always be my utmoſt ambition to improve thoſe features wherein he was pleaſed to ſay I bore him ſome faint reſemblance.-----Truce with your compliments, ſays he, we deal but little with that coin in this land of ſincerity: we find an immediate pleaſure in doing a good natured thing, ſo want not the ſpur of applauſe to inſtigate us: we follow virtue for its own ſake, that is, for the ſecret complacence of mind conſtantly attending it. But leſt you ſhould think the liking I have taken to you only a ſudden fancy that may wear off again preſently, be aſſured I look upon you as a re-

lation.

relation. You know I had no children upon earth.---I beg pardon, ſays I, for interrupting you: but tho you left no iſſue of your body, you had a more prolific head than Jupiter, for he brought forth one ſingle Minerva, but you have a moſt numerous family: the whole body of ſound reaſoners in the nation I came from, of which I ſhould be proud to be admitted an unworthy member, derives from you.----He ſmiled at this conceit. No, no, ſays he, tis not that way I make out the kindred; I trace it from a higher ſtock: tis but ſince your arrival here I conſider you as my child, before I regarded you only as my couſin. I had no deſcendants below, and we being here Iſangeloi, without marriage or ſex, have no means of raiſing up any. Such of us as ſtand ſo circumſtanced, eſpecially thoſe who have been tired out with the comfortleſs ſtate of an old batchelor, provide themſelves families by adoption, wherein we commonly chooſe among thoſe of the ſame lineage with ourſelves: for ſimilitude of ſentiments conciliates affection, and it has been obſerved in the race I am going to ſpeak of, that the ſame turn and diſpoſition of mind, runs through the whole line.

You muſt have read that in the early ages, ſuch as applied themſelves to the ſtudy of nature were reputed conjurers by the vulgar, thought

thought knowing and expert in every thing, and dignified with the appellation of wiſemen: not that they ever aſſumed this title to themſelves, as being more ſenſible than anybody how little human ſcience deſerved it, but they could not help what other people called them. At length Pythagoras prevailed to have the name of wiſeman changed into that of admirer of wiſdom, by which he intended to take upon himſelf the character of a perſon aſſiduouſly employed in the ſearch of knowledge without ever pretending to have attained it compleatly. Thus he became the founder and father of Philoſophy, and his deſcendants for a while preſerved the ſame tenour of conduct and temper of mind; always inquiſitive, always improving, ſenſible their greateſt wiſdom lay in the knowledge of their ignorance, and unſollicitous to conceal it. But in proceſs of time another ſet of perſons mingled among them, whether really of the family but tainted with a corrupt mixture of foreign blood, or whether a ſpurious iſſue gaining admittance thro the negligence of the heralds. Theſe folks, finding how great ſubmiſſion had been paid to the Ipſe dixit of the founder and from thence ſuppoſing he delivered his doctrines as oracular truths never to be controverted or examined, thought to prove themſelves his offſpring

by

by an air of poſitiveneſs and ſelf ſufficiency: ſo they ſet up for oracles too, iſſued their Ipſe dixits like the edicts of an emperour, and reaſſumed that claim to wiſdom which he had taken ſo much pains to reject.

From thenceforward the family became parted into two branches, the Searches and the Knowals. The former, retaining the ſpirit of their anceſtor, were perpetually ſearching after knowledge without ever thinking they had enough, purſuing always the uſefull rather than the curious or regarding the latter only as it might be made ſubſervient to the former. Diffident of their underſtanding they examined their premiſſes carefully before they built upon them, and ſubmitted their deductions to a review upon proper occaſions: and though deſpairing of abſolute certainty in anything, they wanted not moral aſſurance to keep them ſteddy in following the beſt lights of their judgement. In their intercourſe with others they were docible, humble and modeſt, willing to learn of anybody and ready to communicate what they had were it ever ſo ſmall: deſirous of reputation only as it might gain them the better hearing, wiſhing to be believed no further than as they could offer reaſons convincing to the hearer: lovers of unity and reconcilement rather than oppoſition, ſtriving to interpret a different opinion ſo as to bring it

it compatible with their own rather than to overthrow it.

On the contrary the Knowals, confident in their abilities, ſoon thought themſelves maſters of whatever they undertook: they ſcorned to examine their principles minutely as betraying a want of genius and penetration, ſo they commonly took up their tenets at hap hazard and then pleaſed themſelves with ſhowing how dexterouſly they could maintain them; more ſollicitous to gain the applauſe than promote the benefit of mankind: aſſuming, peremptory and overbearing, proving every thing by demonſtration or expecting their word ſhould be taken in lieu of demonſtration: impatient of contradiction themſelves and delighted to overthrow all who but ſeemed to differ from them. This branch produced the Sophiſts of Greece, the Academics of after times who would maintain the pro and con upon any ſubject propoſed, the ſchoolmen and popiſh doctors in the dark ages of Chriſtianity. According to the humour of the times they lived in, they would bragg of being ſkilfull in all arts whatever, even to making the ſhoes upon their feet and ring upon their finger; or of running ye off two hundred lines while they ſtood upon one leg; or of writing a gallop and furniſhing ſheets for the preſs faſter than they could be printed off. In modern days there have been two offſets

ſprung

out from them: the Methodiſts, who pretend to know the ſecrets of Heaven and deliver all their fancies with a Thus ſaith the Lord: and the Freethinkers, who though ſole maſters of reaſon, do not uſe it for the information of mankind but only to pick holes in the works of others, and if they can make themſelves laugh eſteem it the ſame as making an adverſary ſubmit.

The Search branch, not fond of putting themſelves forward, have ſcarce ever compoſed a viſible Church, but lie diſperſed up and down minding their own buſineſs quietly according to their ſeveral talents and ſtations. To this branch belong thoſe who have made any real improvement, not only in philoſophy, but in any art or ſcience conducive to the benefit of mankind, and thoſe who, wanting ability to ſtrike out improvements of their own, endeavour fairly to underſtand and make a good uſe of thoſe imparted to them by others. For many of the Searches have very moderate parts, but then they do the beſt that is to be done with them: on the other hand we often find ſhining talents among the Knowals, but then they ſeek no more than to ſhine with them, and tis well if they do not turn them to miſchievous purpoſes.

9. As I was a Search myſelf tis natural for me to favour my own relations, and I need not

not uſe flattery to perſuade you of your being one: for tis not brightneſs of parts nor extenſiveneſs of learning but an honeſt induſtrious temper, a cautious freedom of enquiry, a ſobriety of mind, an humility of diſpoſition, that characterize our line. If I had found no other mark I ſhould have known you for a true Search by the pliableneſs of your neck. The Knowals have a wonderfull ſtifneſs in the vertebræ, therefore they judge of their ſize by the noiſe they make, and having moſt of them pretty loud voices they deſpiſe the reſt of us as ſo many pygmies. Pray now did not you fancy yourſelf bigger than you are before I made you thruſt out a head to look? ---Very true, ſays I, and I wondred how ſuch a ſhrimp as you could dragg about ſuch a great carcaſs as mine: but that was not the firſt time I have found the benefit of retroſpection. When I firſt ſet out to purſue the light of nature, I thought myſelf a ſtout fellow capable of mighty things, till having thruſt out half my body and ſurveyed my perſon excluſive of the cloathing, I found it ſtrangely dwindled into a button.---If you can contrive, ſays he, to work a few golden threads into your button it will be better worth than a bladder full of air.

But to ſpeak my mind freely, you have worked up your button in a manner not very ſuitable

ſuitable to my taſte: you have a great many more flights than ever I pretended to. I ſhould never have thought of likening the human machine ſometimes to a mill, ſometimes to a ſtudy hung round with bells, ſometimes to a chamber organ; nor of proving by a cheſs board that the ſphere of a ſpirit's preſence is wide enough to contain ſixty four particles of matter, nor of computing the corpuſcles of light in a grain of wax, or abſolute preſſure of ether upon a guinea: much leſs ſhould I have ventured to introduce Hatchet the carpenter or the cook making plumb pudding into a metaphyſical diſcourſe, or bring a cat to aſſiſt in an optical experiment. Therefore I told you before that you have ſome reſemblance mixed with a great deal of diverſity: but whatever other features you have, ſince I diſcern the attentive prying eye, the modeſt brow, the ſerenely ſerious countenance, and flexible neck, of the Searches, and find you here in the helpleſs condition of a new-born babe, it raiſes a kind of paternal inſtinct towards you.--- And I, ſays I, feel myſelf poſſeſſed with a filial reverence and dependence. I begin to wiſh I had not taken notice of your annexing the faculty of thinking to a ſyſtem of matter, I am afraid you think me an ungracious boy, but indeed it was nothing but my zeal to defend the ſpirituality of the mind, which that poſi-

tion

tion of yours had been employed to overthrow, that drew me in to contradict you.---Oh! ſays he, you need no apologies: we Searches are the laſt people in both worlds to take offence at any body for differing from us. As we deſire nothing but truth, whatever liberties are taken with us out of an honeſt regard to that, if they do not convince neither do they diſpleaſe us. I aſſure you I do not think a whit the worſe of you upon that account, nor for your battling my doctrine of conſciouſneſs and the uneaſineſs of deſire. I ſee plainly you did not go out of your way to meddle with me nor diſpute in the Knowal ſpirit of oppoſition and rivalſhip, by the pains you take to explain the forbearance and continuance of action, and to diſtinguiſh between want and deſire, ſo as that we might both retain our opinions conſiſtently with each other.

Neither do I abſolutely blame you for your ſallies of imagination, for I know every one muſt follow the bent of his genius; to do otherwiſe would be like dancing in fetters: but I doubt you have been dabbling with the French and Italian authors. Take care you do not catch the grimace and levity of the one, the quaintneſs and marvellous of the others.---Thank you, Pappa, ſays I, for your kind advice. As to the French and Italians I never had much notion of them, I endeavour rather

rather to take my taſte in matters of humour from our couſin Addiſon. But I cannot yet be quite out of conceit with my flightineſs, becauſe but for that perhaps I had not enjoyed the pleaſure of your converſation here, nor ever ſeen that lion's face of yours which firſt made me a ſpokeſman in this vehicular language. Beſides, if I remember right, many of our anceſtors have ſoared upon eagle's wings before now. Your great uncle Plato gives large ſcope to imagination, eſpecially in his Phædrus and Timæus, and introduces images as low as the carpenter, the cook or the cat, in many of his dialogues. Nay, I have been told by Prince Maurice's parrot, who you know deſerves credit being a rational animal, that you yourſelf were not utterly averſe to the familiar and the marvellous.---You are a ſawcy Jack, ſays he ſmiling, to come over me thus with my parrot. But I related no more than I believed myſelf: you tell ſtories that no mortal can believe.---So did uncle Eſop, ſays I, Heſiod, Homer, and even great grandpappa himſelf when he talked of his golden thigh, and having fought Menelaus at the Trojan war.

10. But, continued I, tho' I ſuppoſe the true reaſon of my blending the ſerious and the trifling, the uſefull and the curious, might be the turn of my imagination drawing me

ſo to do, yet with ſubmiſſion I ſeem to have found a good reaſon to juſtify me in following the bias. You know every thing is not proper to be ſaid to every body, therefore our predeceſſors had their eſoteries and exoterics and, delivering their lectures by word of mouth, adapted their diſcourſes to their audience: but we moderns, having no other channel to convey our thoughts than the preſs, cannot pick and chooſe our company, but muſt pour out meat and milk into the ſame diſh; leaving it to the men and the babes to help themſelves, by which means ſome of the latter might ſwallow viands that would not only offend their palates but might really prejudice them in their healths. Now if we can cook up our meſſes of both ſorts in ſuch frenchifyed manner as that the eye cannot preſently diſtinguiſh which is which, our gueſts muſt cull and carve for themſelves and taſte before they eat, each taking what ſuits his palate and digeſtion, looking upon the hard and odd taſted bits as intended only for garniſh of the diſh. I have ſaid ſo much in recommendation of virtue that I hope nobody believes I ever intended to leſſen her influence in the leaſt, but as the ſame obſervations ſeem to weaken it in the minds of ſome which tend to eſtabliſh it more firmly in thoſe of others, I endeavour to mingle jeſt and earneſt,

ſpe-

ſpeculation and argument promiſcuouſly, wiſhing that one man might take me in jeſt in thoſe very places where another underſtands me in ſober ſadneſs. Therefore if any body finds any thing that appears to overthrow the common rules of religion or morality, let him ſuppoſe that I am only amuſing the ſpeculative, or that he does not comprehend my drift; or that I have no other than to exerciſe my talents, or ſhow how dexterouſly I can walk in ſlippery places, or any thing rather than he ſhould mind me ſeriouſly.---Well, ſays he, I can abſolve you for your uprightneſs of intention and honeſt care to avoid hurting the ſcrupulous. Perhaps I might have taken the like method had I had a more lively vein of fancy; but then I ſhould have ſtudied to imitate our progenitors, who were never ſuperficial tho they ſometimes ſhowed a ſparkling outſide. When they talked the moſt familiarly, it was to gain the readier attention to ſome important truths. If they introduced coarſe and vulgar images, there was always ſome valuable ſubſtance within. While they ſeemed only to ſet their hearers agape with an idle ſtory of a cock and a bull, they would ſlily ſteal in ſome ſolid reflection one might be glad to remember. They were wanton with diſcretion and careleſs by deſign. There-

fore I will not enjoin you againſt following their example, provided you follow it throughout: do not trifle for trifling ſake, nor unleſs you have ſome good purpoſe to attain by it.——If my execution, ſays I, ſhall prove anſwerable to my deſign, I dare undertake to ſatisfy you: but I can promiſe only for my endeavours, the ſucceſs is not in my power.

11. But that I may not degenerate from the worthy anceſtors you tell me I am deſcended from, let me give way to the inquiſitive temper of the Searches who want to be informed of every particular they think worth enquiry. And ſince I have learned from you to ſeek for knowledge from contemplation of the phenomena exhibited, give me leave to aſk ſome queſtions concerning thoſe I have already experienced. I found an eaſy paſſage from the other world, one momentary pang I felt upon the breaking of ſome veſſel in my head, but afterwards my ſenſes retired ſtill further and further inward until I loſt them quite without pain or uneaſineſs. Pray, is the ſtroke of death always ſo gentle, or was I favoured in a particular manner? I have read in grave authors that the ſoul cannot be torn from the body without more pungent anguiſh than drawing all the teeth from one's jaws or tearing the ſkin from one's fleſh: and the poets

ets deſcribe the gates of death as ſurrounded with terrors, pains, regrets and deſpondencies. ---Prithee, ſays my patron, do not mind either of thoſe gentlemen; they pronounce confidently upon things they know nothing of: but you muſt diſtinguiſh between the gates of death and the avenues leading thereto. Men are generally brought to their end by ſome violent diſtemper or grievous wound or bruiſe, and theſe are certainly painful, but ſo are they to thoſe who recover from them. ---I remember, ſays I, to have heard an eminent phyſician, now with you, ſay, that a man who recovers from a bad fever ſuffers more than him that dies of it.---The doctor, ſays he, was in the right: for tis the ſtruggle between nature and the diſeaſe that makes the pain; when either ceaſes to reſiſt, the patient finds eaſe. It requires as much vigour in the organs of ſenſation to give pain as pleaſure, and when they have loſt their tone they can excite neither. The ſame may be ſaid of thoſe of reflection, for when imagination is become ſtupified it can no more exhibit ideas of terror and melancholy than it can thoſe of joy and content. As for the convulſions called the agonies of death, they are meerly mechanical, not expreſſions of uneaſineſs, but like the twitchings we ſometimes feel in our limbs, or habits men get of cutting faces.

Therefore whoever has gone thro a painfull dangerous diſtemper, and given himſelf over as paſt recovery, knows the worſt: nor has death itſelf, abſtracted from the harbingers of it, any thing terrible.---I am glad to hear you ſay ſo, ſays I, for the ſake of thoſe who are to take the ſame paſſage after me.

12. But how came I among that river of ſtones, what are they, and who threw them at me ſo violently?---Upon quitting your vital hold, ſays he, which you might have done at any time before but for want of knowing what kind of action to exert, for you know we can do nothing without an idea of the thing we are to do, your body, carried along by the Earth's motion, left you behind: while the nocturnal ſhadow protected you, you remained inſenſible and quiet, but that ſoon departing too expoſed you to the rays of light which follow one another in ſeveral lines leaving large ſpaces between, and you being of very light ſubſtance, they only ſhoved you gently from one line to another by very oblique ſtrokes, which gave you thoſe bruſhes you firſt felt and awakened your ideas; until upon thruſting your arms directly into the ſtream they buffeted you about in the manner I found you. So the ſtreams you complain of are no other than the corpuſcles of light darted inceſſantly from the Sun and

Stars.

Stars.——Nay now, Pappa, ſays I, you treat me like a child indeed. Am I to ſwallow this, or is it an eſoteric that we babes are to take for garniſh of the diſh? Sure the light of this country muſt be a vaſtly groſſer element than ours in old England: inſtead of being fit to enter the tender tunicles of the eye without hurting, it is enough to knock out one's brains. I am ſure I found no colours nor any thing but bumps and bangs amid the bright effulgence poured round me. ---You forget, ſays he, your own doctrine, that all magnitude is relative. The light here is the very ſame with that below, but you are not the man you was. You are but an atom in reſpect of your former body, and that makes you think the corpuſcles of light ſo much bigger by compariſon with yourſelf.--- Truly, ſays I, I ſeem to myſelf a good proper ſized perſon: what though I am but a bag and not a man, methinks I could hold two good Wincheſter buſhels of corn without burſting.---No no, ſays he, little gentleman, thouſands ſuch as you might creep into a ſingle grain. But your preſent compoſition being much finer than your former, that which before was the object of viſion becomes now an object of touch.------ Touch, indeed, quoth I, with a witneſs! if we have nothing

ſofter to touch I ſhall never deſire to uſe my fingers again as long as I am a vehicle.

13. Since then, continued I, we can only feel the light, how come we to ſee one another ſo plainly? Is ether ſuch a jack of all trades as to ſerve for light and ſound and every thing?---Our ether, ſays he, contains various mixtures, though you folks below uſe to call it all by one general name becauſe you cannot diſtinguiſh them. And ſo you do water and air, yet you may know by the different taſtes and ſediments of the cleareſt waters, and the ſubſtances extracted from them by chymiſtry, that they are not homogeneous. The ſame you may know of air by the clouds, vapours, lightnings and meteors formed there, by the duſt falling upon your furniture, the concretions gathering upon tops of walls and bark of trees. In like manner ether conſiſts of many diſſimilar fluids reſpectively performing the office of light, ſounds, flavours, odours, and objects of other ſenſes you know nothing of. It ſupplies us likewiſe with a pabulum for our ſuſtenance. Will you taſte it? I think you look a little faintiſh as if you wanted refreſhment.---Now you put it in my head, ſays I, I do find myſelf very hungry, though I was ſo buſy in attending to you I did not perceive it before.---Come, ſays he, put out an arm at one end of your

your vehicle for me to pull you along, for our paſture does not grow every where, it comes from the tails of comets diſperſed up and down in long gleams throughout the vortices. I know of a very good layer about a hundred miles off; we ſhall be there in an inſtant.---No ſooner ſaid than done: he ſet me down on the ſtream and bid me open my mouths, but not gape ſo wide as I had done before.---But, ſays I, may'nt I overeat myſelf? Now I have left my old cravings behind I ſhould be ſorry to let any new ones get the better of me.---Never fear, ſays he, you will contract no vices here if you have not brought any with you.---Upon opening my lips I found a delicious clammineſs hang about my tongues and palates, and though I could not ſwallow I felt it inſinuate into my pores, as the vivifying ſpirit of air does into a man's lungs, and refreſh me prodigiouſly. As ſoon as I had enough it would cling no longer, but I perceived my mouths empty.--- Well, ſays Locke, how do you like our celeſtial ambroſia?---Charmingly, quoth I. Tis better than all the ſauces of a French cook; better than veniſon, turtle, or even than a ſlice of good mutton after a whole morning's air and exerciſe; and which is beſt of all to a Search, one may indulge freely without danger of exceſs.

14. We

14. We came back as quick as we went, and I, all life and ſpirits without any of that heat or liſtleſſneſs uſual upon a plentifull meal of earthly cates, began to throw my legs and arms about and exerciſe all my faculties with more dexterity and alertneſs than I had done yet. I was ſo pleaſed with my paſtime that I could not help crying out, Methinks I perform a multitude of feats for ſuch a little fellow, I like this agile body hugely: tis a thouſand times better than that great clumſy carcaſe I was ſtifled up in upon earth.

But if I am really the minute inſect you would perſuade me, thouſands of whom might creep into a grain of corn, how is there room for that variety of parts I contain? I have arms and legs and eyes and ears and mouths all around me, every one of theſe muſt have muſcles and fibres to move them, beſides organs of reflection, vocal fibres and thoſe numberleſs ſprings compoſing the velvet nap in my inſide by which I move every thing elſe.------You forget again, ſays he, your chapter upon the diviſibility of matter, and that the ſmalleſt conceivable particle may contain as great a variety of works as the whole human machinery. But you multiply the parts of your compoſition too faſt: do not you know that all matter is homogeneous, and the ſecondary qualities of compounds reſult

reſult from their form? The ſame texture may form an eye, or an ear or any other organ, according as the threads of it are variouſly diſpoſed, provided the agent have a command over every particular thread to hold it in what poſture he thinks proper. We have a little mixture of fleſh with veſſels fitted for vital circulation carried on mechanically, but this is very little in proportion to our ſyſtem of ſenſory and motory nerves, which lying within a ſmall compaſs, our ſpirit, bearing as large a ſhare in our whole compoſition as our body, is preſent throughout the greateſt part of them, and operates almoſt immediately without that long ſtring of channels beyond one another perpetuating motion to the human members.

Not that you have acquired any new inſtruments of action upon coming hither, for you had all you now poſſeſs before you left your terreſtrial manſion, but the groſs veils encompaſſing you there were an impediment to your functions: all the velvet ſprings that did not communicate with ſome nerve of your outer frame being wholly uſeleſs to you. Upon being delivered from our corporeal manacles, we have the command of every part belonging to us as ſoon as we have learnt the ready uſe of them by competent practice. You ſhall ſee me now throw myſelf into a variety

variety of ſhapes to ſatisfy you of what I ſay.---At this word he played all the pranks of a Proteus, firſt a man, then a horſe, an eagle, a dolphin, a ſerpent, a ſtream of water, a flame of fire, a Briareus, an Argos, a Virgilian Fame, a polypus.------Upon my word, ſays I, this is very pretty ſport: you can never want divertiſement, being ſuch a nation of Harlequins.------We don't amuſe ourſelves with theſe gambols, ſays he, we have ſomething elſe to do: I only played them now to ſhow you what you are capable of.

We have another ſlight of hand we are more fond of practiſing: we have our imagination as perfectly under command as our limbs, ſo can raiſe paſſions and deſires of any ſort we find expedient. Paſſion you know aſſiſts greatly in the exertion of activity, and you have found a ſecret unknown to former moraliſts, that happineſs conſiſts chiefly in the gratification of deſire; therefore it may be ſaid of paſſion and deſire, as of fire and water, that they are excellent ſervants but very bad maſters. We never let them get the maſtery over us; as we take them up we can lay them down again the moment we pleaſe, ſo to adopt your diſtinction, never have any wants though we abound in deſires. ----O, charming! cries I, This is a moſt deſirable

ſirable accompliſhment. Pray, dear good father and tutor, can't you inſtruct me in this art? I had rather you would begin to teach me this than put me in the way of exerting thoſe new ſenſes you ſpoke of.

15. You will not have time, replied he, to make much progreſs: tis a difficult leſſon, not to be learned preſently. As to more ſenſes, you have enow already: the two of ſight and hearing, together with the vocal language you have acquired, will ſuffice for all you have to do during your ſhort ſtay among us.----- Alaſs! alaſs! cries I. Now you ſtrike me quite down. What then! Am I to be ſnatched away from this new life in my cradle? I was in hopes I was ſettled here for two or three thouſand years at leaſt.----- I tell you, ſays my tutor, You are not come now to reſide among us, but only upon a viſit in order to carry back an idea of this place and people to your countrymen. It will not be many years before we ſhall have you here again to take up your abode among us, and the manner of it will depend very much upon your conduct below. Poſſeſs your mind with becoming ſentiments of that power who preſides over both worlds, and do all the good you can to your fellow creatures: no matter how ſmall your powers be, the part you are to act is of divine appointment, tis your buſineſs

ſineſs to act it well. Endeavour what you can towards moderating your paſſions and bending deſire to the ply of reaſon: it will make you apter to learn that ſcience when you come here again. We have many regions in this country: perhaps upon your return you may not find everything juſt as you have ſeen it now, nor may I be in the way to aſſiſt you: but wherever you fall, if you come rightly prepared, God will find you a protector and a commodious habitation fitted for a life of happineſs.---I liſtened attentively to his advice, hoped to retain it ſtrongly in memory, and that the idea he had already given me of things here would inſtigate me to follow it. And am I then, ſays I, to travel back the irremeable way? I thought nature had oppoſed indiſſoluble bars againſt the return of a departed ſoul to its old habitation.----Your preſent journey, ſays he, is ſupernatural, ſo being out of the courſe of nature I will not pretend to account for it. The like has never happened within my remembrance nor that of any I have converſed with. That ſtroke you felt in your head was not a real apoplexy, for your body lies below as ſound and entire as before you fell aſleep without rupture or diſorder in any of its veſſels, ſtill performing its vital circulations and

ſecretions

ſecretions though deſtitute of all thought and ſenſation.

16. And you came here differently accoutered from other travellers, for you have brought away your memory and imagination along with you: not that they have not the tablets of thoſe faculties too but without any writing or figures whatſoever upon them; all their old traces, their ſcience, their ſentiments, their habits, their deſires, their experience, and in general their ideas, totally effaced: ſo they come into this world as much a blank paper as ever they were born into the laſt, ignorant and helpleſs and having every thing to learn. Senſation begins the freſh writing upon them, from whence grow ideas of reflection running into combinations and aſſociations, generating compariſons, diſtinctions and relations, and at length forming judgement and underſtanding: thus they riſe to knowledge ſlowly and gradually in the manner they did in their former ſtate. Some or other of us are conſtantly near at hand ready to undertake their nurture, to lead them into the ambroſial ſtreams as they have occaſion, to aſſiſt in opening their new faculties and inſtil inſtruction into them as they can receive it.----With your leave, ſays I, good maſter, I would beg your information concerning two difficulties that occur upon this

this theory of the blank paper. One is how you can remember what you knew below ſo well as I find you do: the other how your condition here can be affected by your former deportment, if you leave all your old ſentiments, habits and paſſions behind you. Is there any judicature to aſſign your ſeveral fortunes according to your merits.

17. He replied, let us conſider your difficulties one at a time: but we will begin with the laſt becauſe that may help to explain the former. We receive not our portions by the deciſion of any viſible judicature, but all things fall out among us according to the operation of natural cauſes: nevertheleſs we know that nature does not work by chance but her courſes are eſtabliſhed in wiſdom and juſtice, ſo as by a chain of inevitable conſequences to anſwer the purpoſe of a ſtrict and impartial judicature. Our vehicles by lying ſo long encloſed in human bodies receive a change in their texture from the continual action thereof, ſo that we come out diverſly modified with different talents, natural parts and genius, according to the way of life we had followed before: we leave indeed all our old acquiſitions behind, but bring with us a particular aptneſs to make new ones ſimilar to thoſe we poſſeſſed before. The laws of nature are ſo provided that vice weakens the animal

animal powers, diſtorts the mental organs and introduces particles of groſs matter into the delicate body, which give racking pains and cauſe grievous diſorders of mind. Whereas the practice of virtue ſtrengthens the conſtitution, purifies the faculties and gives a happy facility to acquire the ſame virtues again. As no man is perfectly virtuous none arrives here without a mixture of terrene concretion, which proves very troubleſome and a hindrance to his operations. In ſome it is ſo deeply infixed as never to be moved, ſo we are forced to abandon thoſe poor wretches to miſery and deſpair: the reſt furniſh us with a great part of our employment to clear them of their obſtructions, which requires much time and pains, the more or leſs of both and attended with the greater or leſs inconvenience to them in the mean while according to the degrees of foulneſs they have contracted. Thus every man receives the juſt reward or puniſhment of his actions by the miniſtry of ſecond cauſes without needing a formal trial and judgement.

18. To come now to your other difficulty: it is eaſy to comprehend from what has been ſaid upon the firſt, that we may know by the condition a new comer appears in, what have been his courſes of behaviour, his way of living, the company he has conſorted or ob-

jects he has converſed with, and conſequently the particular country he came from ſupplying him with them: and by tracing back our own reſidence in like manner we may diſcover who has been our relation, our friend or our compatriot. You may ſuppoſe likewiſe that ether being extremely voluble and elaſtic, not a duſt can ſtir upon earth but muſt affect its vibrations and diſpoſition of its particles here: and we having a very piercing ſight to diſcern the minuteſt objects together with a great readineſs at inveſtigating cauſes from effects, can read in the ſituation of the fluids compoſing ether all that paſſes or has paſſed below. But as I doubt it will be difficult to make you ſenſible how we can do this, I ſhall paſs on to another method you may more eaſily comprehend. You remember I told you of our ſentient language wherein, by withdrawing our own ideas, we can perceive thoſe ariſing in any other vehicle applied cloſe to our ſide: now we can do the ſame with reſpect to living men, for by applying ourſelves cloſe to their ſenſories, though their coats being thicker they would hear nothing of us if we were to ſpeak to them, yet we can diſcern all they know or remember or think on. We are not very fond of this employment, the ſublunary air being not agreeable to us, but ſome of us go down from

time

time to time to bring accounts for the benefit of the reſt. As other vehicles have played the ſame game with us formerly while we were alive, they can inform us of particulars happening or relating to ourſelves which we had utterly forgotten. And thus I may be ſaid to remember occurrencies I am not conſcious of, as you could remember the tranſactions of ancient times which you had read in ſome hiſtory. When you come to converſe with our people you will find that, notwithſtanding their coming here a meer blank paper, they have ſince got written upon it an exact memorial of their paſt life and converſation.

19. I readily apprehend, ſays I, this laſt method of recovering your former traces, tho I cannot ſay the ſame of the other two. But if theſe new born vehicles advance ſo ſlowly in their learning, how came I to make ſuch a rapid progreſs as I ſeem to have done?---- You don't conſider, ſays he, you brought your imagination with you and old ſtock of ideas, ſo had little more to do. I needed only lead you to the exertion of your new ſenſes, you had judgements and reflections in ſtore by which you could make uſe of their notices; only bring you to your voice, for you had matter ready for ~~your~~ utterance as ſoon as you could pronounce it. And let

me tell you your progreſs has been more rapid than you think of. How long do you imagine you have been among us?----Why, I cannot tell exactly, ſays I, having obſerved no diſtinction of days and nights: but by the many trials I made before I could get the tolerable management of my faculties, and the many lectures you have favoured me with, I ſhould gueſs myſelf about a fortnight or three weeks old.——What ſort of time, ſays he, do you reckon by?——Time! ſays I. I do not underſtand you: I know but one ſort wherein ſixty minutes go to an hour and twenty four hours to a day.——Ay, but, ſays he, I mean celeſtial or ſublunary time. You know I have told you below that we meaſure time by the ſucceſſion of ideas: now our ideas here flow in ſo much quicker ſucceſſion than thoſe of heavy mortals upon earth, that we paſs a great deal more time between ſun and ſun. The clocks you left at home have gone but one hour forty two minutes and fourteen ſeconds ſince I firſt found you boxing with the corpuſcles of light.---Surprizing! ſays I. Now this ends another wonder of mine, that I never felt myſelf drowſy all this while.------No more would you, ſays he, if you were to ſtay ever ſo long. We never ſleep, nor ever find the want of it.-----Then, ſays I, how do you find

find employment for your time, of which you have ſo much more than other people? Does it never hang heavy upon your hands?

20. Never in the leaſt, ſays he. We have an inexhauſtible variety of employments: when we have enough of one, we find others ready at hand to which we can turn with freſh reliſh: you do not know what a field we have to expatiate in. There is the nurture and education of our adopted families, the providing inſtruments to pick out the terrene concretion gotten into them; theſe we procure from the planetary ſyſtems, for you know that Newton tells you that air is an extract of little particles from the moſt ſolid bodies, ſo it furniſhes us with fine ſpiculæ of ſteel, ſilver, gold or any other hard ſubſtance we want. The dividing the ambroſial ſtreams to diſperſe them about more equally, as you diſperſe your new river water for the uſes of the ſeveral quarters of the town. The journies down to earth to learn what paſſes there. Studying or practiſing that art of reading I mentioned before by the diſpoſition of ethereal fluids and inveſtigation of cauſes from effects. Obſerving one anothers talents and characters, which we may call the knowledge of the world. Purifying ourſelves from any fæces remaining within us, or removing

any new concretions that might gather: for we have the ſeeds of diſeaſes among us though we ſuffer none of them to grow, becauſe we can expell them almoſt as eaſily as you could have waſhed the ſoil off your body. Beſides the benefit of converſation by our ſentient language, wherein we can mutually impart and receive information of all kinds and from all quarters with the greateſt readineſs and preciſion. Then we can travel with incredible ſwiftneſs to diſtant regions of the world, follow the motions of the heavenly bodies, ſtudy the ſyſtems of nature and oeconomy of Providence, and from thence riſe to the Divine Attributes: which let me tell you afford larger ſcope for contemplation and delightfull wonder than I can explain to you in a manner ſuitable to your conception.

Theſe are noble occupations well worthy the attention of a rational creature, and copious enough in their ſeveral branches to engage our attention inceſſantly: if we had any vacancies we ſhould not want means of filling them up with divertiſement, for we could gather materials of all ſorts from the ſeveral atmoſpheres, and as thoſe little particles, which repell ſo ſtrongly at a ſmall diſtance, would cohere as ſtrongly if brought into contact, we might practiſe the mechanic arts, fabricate various machines and weave curious textures

tures for our entertainment; but we have no uſe for thoſe things and no leiſure to throw away upon trifles. Add to this the great agility and pliancy of our bodies, of which I have given you ocular demonſtration, and our abſolute command over deſire. We have none of that ſulleneſs and perverſeneſs which often ſets you mortals againſt things in themſelves agreable: on the contrary we can turn deſire on the moſt inſipid objects, or make thoſe pleaſant which naturally had nothing alluring, upon proper occaſion if nothing more inviting or important ſhould offer. I was as much pleaſed in running thro thoſe metamorphoſes I ſhowed you a little while ago as you could be in the novelty of the ſight, and could this inſtant, if there were good reaſon for it, apply as eagerly to a game at puſh pin as any child of four years old. With all theſe advantages you may well conceive we have work enough before us to take up an eternity without wearineſs or ſatiety.

21. What then, ſays I, are you to live for ever in this vehicular ſtate? Not ſo, anſwered he, we are longevous but not eternal: yet we reckon ourſelves immortal becauſe we do not look upon our departure as a death. We have not all the ſame length of life allotted us, ſome depart ſooner, others later, but we

all wear out our natural terms, having neither diſeaſes nor wounds nor deſtructive accidents among us; for the threads of our texture, though extremely pliable, are of ſo tough a nature that nothing can break them: when the appointed time comes, our vehicles, worn thin by age in ſome particular part, ſuddenly burſt, and let looſe the encloſed ſpirit. Thoſe who have gone through the moſt arduous and painfull trials below, commonly go firſt; next to them ſuch as have died before their birth or in their tender infancy: but none were ever known to be advanced, for ſo we term our departure, before they have entirely purged themſelves from all remains of their terrene concretions. By our thorough inſight into nature we know aſſuredly that there is ſtill a third world beyond this, a world of purer love, ſtricter harmony, higher capacities and more exalted happineſs than we now poſſeſs, replete with ſpiritual ſubſtance wherein we ſhall be abſorbed: therefore inſtead of condoling we congratulate one another upon diſcovering ſigns of an approaching diſſolution. Nevertheleſs being ſo amply provided here, we live perfectly well ſatisfied with our preſent condition, content to ſtay here for ever if it ſo pleaſed God, yet deſirous and glad to be advanced upon receiving the ſummons to a higher ſtation.

22. You

22. You give me, ſays I, a moſt inviting deſcription of your ſituation and way of life: methinks tis worth any pains I can take, for the time I am ſtill to grovel upon the earth below, to fit myſelf for a ſtate ſo abounding in ſources of preſent enjoyment with ſuch glorious expectations beyond. But ſince you have mentioned converſation as one of your principal amuſements, pray where do you find your company? I ſuppoſe they gather together in cities and we are here in ſome remote deſart out of the way of any road, for I have not ſeen a ſoul beſides yourſelf ſince I could uſe my eyes. That is, ſays he, becauſe you have not made the full uſe of them. Put me out twenty now all on one ſide and direct them upon the ſame point: then look about ye and obſerve what you can ſee. Oh! now I ſee, ſays I, a multitude of long lank bags flitting by me like ſhadows: but they all go the ſame way. Have they any wings? for I proteſt I cannot diſcern. They whiſk along ſo nimbly I cannot get a diſtinct view of them. And now I recollect, when you carried me to the ambroſial fountain you kept kicking behind you all the way, like a dab-chick in diving, with a pair of ſprawling legs, one on each ſide of me. But I cannot gueſs what you did with them: for though I can ſprawl out legs too, I feel neither

neither ground to tread on nor water to puſh againſt, and I am afraid to ſtretch them out too far for fear of thoſe plaguy rays of light knocking againſt my ſhins.

Thoſe very rays, ſays he, ſo formidable to you, are the ſprings to convey us on all our journeys. Don't you know that in mills, watches and other complicated machines, one power is made to produce various movements? The ſtream for inſtance driving a throwing mill runs always directly forward one way, yet the artiſt finds means of turning this force laterally or obliquely or circularly upon any of the works. In like manner we make a more ſimple machine of ourſelves, for thruſting a leg againſt ſome corpuſcle of light, we take any momentum we pleaſe therefrom and any direction within the compaſs of a quadrant. You are ſenſible it is expedient for our ſpeed that we ſhould take a very oblique direction, making as ſmall an angle as poſſible with the line of the ray: but as this muſt ſtill throw us away from it in time, we quickly find another ray on our other ſide from whence we take with another leg a direction equally oblique but turned the contrary way. Thus we paſs along between two rays, one for right foot and tother for left, much in the ſame manner as a Dutchman ſkating upon the ice. Our motion in-

deed

deed is a little ſerpentine, but the rays being no more than one thouſandth of an inch apart, and we going about ten miles at a ſtep when we are in haſte, this ſmall undulation may well paſs for a right line. As the ether makes reſiſtance againſt our light bodies, we throw out lengthways in the form of worms when we go forwards, and draw ourſelves out diſh faſhion when we would ſtop. Oh pretty! ſays I. Be ſo kind as teach me to ſkate a little. I am loath to give you the trouble of lugging me always about like a beggar's brat. Be content, ſays he, ſince I don't grudge the trouble. Think with yourſelf how much time and dexterity is requiſite to practiſe this art: for we muſt give our touches with the niceſt exactneſs imaginable, the leaſt miſtake would carry us out of our courſe, or throw us into the middle of thoſe ſtreams you found ſo troubleſome. Therefore this is the laſt thing we learn to be perfect in: there are ſome among us have been here theſe two hundred years and can ſcarce waddle yet.

Thoſe who were bigots below, being always uſed to leading ſtrings, come on very ſlowly: they will let us carry them about where we pleaſe and tell them any thing, but tis the hardeſt matter in the world to get them to help themſelves or try to find their feet.

ſeet. On the other hand the Knowals wont ſubmit to be ſhown any thing, ſo they kick and cuff about at random and get themſelves toſſed from ray to ray without ever learning a ſtep. Tis well our vehicular fleſh is of ſo healing a temper, or they would be beaten to mummies before they had made any progreſs. Ay but, quoth I, you dont conſider what an apt child I am, having brought my imagination and memory entire with me. Beſides as I am a Search I ſhall have the benefit of my own reaſon and other people's experience too. No, no, ſays he, I tell you the difficulty and danger of the attempt is greater than you apprehend. Are there no go-carts in this country? quoth I. Do, nurſe Locke, get me one if there is ſuch a thing to be had. You underſtand the mechanic arts, and are there no wooden particles in the air of which you might make me a pretty one now? I would willingly learn to creep if I cannot run. Prithee, child, ſays he, be patient: I never knew a Search urge things ſo preſſingly before. Beſides there is another art neceſſary to qualify you for practiſing this: if you were now to take a ſtrong impulſe with your foot, you would find yourſelf doubled in like a night cap, and your knee driven thro your body, would bump up againſt your head; therefore when we go to receive a ſtroke we

at

at the ſame time give a rigidneſs to every fibre of our vehicle, which makes us compact like a body of ſteel, and the whole of us moves together.

I beg pardon, ſays I, for my eagerneſs: but if I muſt not think of the practice, may not I wiſh to underſtand the theory of your motions? I took notice before that all the travellers I ſaw were paſſing the ſame way, and as the rays keep continually flowing from the Sun, I can eaſily comprehend how you may ſkate along them quite to the regions of the comets: but how do you contrive to get back again? Can you ſtrive againſt the ſtream, or ſail like a ſhip with the wind before the maſt? There is no occaſion, ſays he, for we never want favourable gales which way ſoever we are bound. Don't you conſider that there flow rays from the ſtars too as well as from the ſun, and as they come in all directions we never fail to find ſome or other of them that fit our purpoſe to a hair. But then, ſays I, you muſt go very ſlow, for their feeble impulſe cannot carry you near ſo faſt as the vigorous ſolar rays. Pardon me there, ſays he: you know the inert force of matter, by which a body would move on for ever with the ſame ſwiftneſs unleſs ſtopped by ſomething elſe, therefore theſe tranſverſe rays do not abate at all of their pace for their immenſe diſtance from

from the ſtar whereout they iſſued. You below ſee the ſun brighter than any other luminary becauſe more of his rays enter your eye together, but each ray taken ſingly, whether of ſolar or ſtellar or culinary light, moves with the ſame ſtrength and velocity. Indeed the ſtellar rays being wider aſunder make our path a little more ſerpentine and our progreſs ſlower, but this is a trifling difference not worth taking notice of: and we are obliged to be a little more circumſpect in croſſing the ſuns rays that we do not daſh againſt them. He then drew me a little aſide to a place where I could ſee travellers haſting ſeveral ways by help of different rays: and it delighted me to admire how, though they went at a prodigious rate, they managed with ſuch amazing dexterity as never to touch the croſſing ſtreams of light nor joſtle one another.

23. While I was entertaining myſelf with this ſpectacle, I heard my friend call out with a loud voice that almoſt ſtunned me. Hola! here we are. Preſently there came up a vehicle that ſtood and ſtared at me wiſtfully as I did at him again: he then entered into cloſe conference with Locke in the ſentient language, after which he ſurveyed me a ſecond time from top to toe, and having peruſed me as much as he liked I ſaw him

ſtrike

ſtrike his foot againſt a ſolar ray, which wafted him over to a ſtellar, from whence he took a direction almoſt at right angles with the former and was inſtantly gone out of ſight. Pray, ſays I, who might that very curious gentleman be? He ſhould be a Search by his prying eye, but methinks he looks like a weak brother. He examined me all over ſo ſtrictly that if I had not heard you call to him I ſhould have ſuſpected he had ſome deſign upon us. So he has, ſays Locke, but no bad one. You cannot know his face, he having been dead above a thouſand years ago, but you have read his compoſitions. He is Aulus Gellius author or rather collector of the Attic night's entertainment; for having a very moderate capacity he could produce little of his own, but made it his buſineſs to pick up and gather the ſcraps of his oracle Favorinus: however as he was a diligent honeſt creature we acknowledge him for one of our line. You find him often quoted by the learned, for tho his writings contain nothing of much importance, yet ſuch minute matters as he has recorded are ſometimes turned to good uſe by others. I am glad of that, ſays I, for the ſake of my microſcope: for if I am not uſefull myſelf, I may be the cauſe of other people's being uſefull. As induſtry and exactneſs, continued he, are his talents,

we put him upon employments here wherein thoſe qualities only are requiſite. He is now gone down to earth upon an errand of that ſort for you. I thank him kindly, ſays I: but what ſervice can he do me there? He cannot carry news of me to my family, for you told me you could not make your ſentient language underſtood by the living. No, ſays Locke, tis a buſineſs relating to your own proper perſon. You have now no intercourſe with your body, ſo can leave no traces there of all you do or ſee: now he is gone to engrave traces of every particular in your ſenſory with a fine pencil or ſtyle he will pick out of the air as he goes along; for elſe when you awoke you would think you had ſlept ſound all night without any thing extraordinary happening to you. I gave him an exact account juſt now of all that has paſſed hitherto, and ſhall take care to ſend down intelligence from time to time of what further ſhall fall in our way. I hope, ſays I, you will ſuppreſs what we have juſt ſaid of the gentleman: he might have reaſon to take it amiſs that we have ſpoken ſo freely of his character and performances, eſpecially at the very time when he is doing us a friendly office. Never diſturb yourſelf about that, ſays my patron: we have none of that vanity clinging more or leſs to all mortals,

mortals, and which is the firſt ſpeck of terrene concretion we endeavour to pick out of them as being the moſt troubleſome. We value ourſelves here not upon our talents but the application of them: natural infirmity and ſhallowneſs of capacity are no diſgraces among us, therefore he is not aſhamed of having them nor will be offended with us for taking notice of them. So I ſhall ſuppreſs nothing, neither will he, but you will find a compleater narrative of your journey than if you had pen, ink and paper to ſet down everything as you go along. That pleaſes me much, replied I, for I would not loſe a tittle of all the very remarkable occurrencies befalling me here.

24. But with your good leave, Maſter, I would beg your explanation of one or two particulars relating to this errand of my couſin Gellius. As I have my memory with me and actually remember all that has paſſed ſince my arrival, cannot I recollect it again when I go back without troubling my couſin to write it down for me? Then if I have brought away the tablet of my memory, what is there left for him to write upon? And how can you or anybody ſend him intelligence of my private thoughts? I'll tell you, ſays he, how the caſe ſtands. The human memory conſiſts of ſeveral membranes lined

one within another: the innermoſt are ſofteſt and quickeſt to take impreſſions; the outer are tougher and more retentive. The former ſerve you for common occaſions, as in ordinary diſcourſe where you only want juſt to remember what was ſaid laſt till you have given a proper anſwer and then forget it again inſtantly. This membrane being extremely pliant conforms readily to the impreſſions in the others, which enables you to recollect things recorded there many years ago. Now you have gotten only the innermoſt pellicle of all here, which anſwers your purpoſe well enough while there is no outer ſtamp to preſs upon it; but when you come to have it ſqueezed again into your old ſenſory, your preſent traces would be quite ſmoothed out, like a rumpled muſlin upon being ironed, and all you know now vaniſh like an idle tale, if our induſtrious friend were not to work correſpondent channels fitted exactly to receive them in the outer coats. So much for your two firſt objections, the third you muſt remove yourſelf by telling me all your thoughts: we ſhall have time enough to ſend after him, for he is a little tedious in his motions and ſcrupulouſly exact: I warrant ye now he will be puzzling about it in the atmoſphere a whole day of vehicular time before he will find a ſtyle to his mind.

25. But

25. But I cannot truſt to any narrative you will give me by voice, you may overlook or omit ſomething; I muſt have it in the ſentient language. Lack a day! quoth I, you know very well I can't talk a ſyllable in that. I know very well, ſays he, on the contrary that you cannot help talking if you would never ſo fain: the whole art here lies in the hearer and you may truſt me for that. Come, hold your head ſtill and put out a pair of ears below: I may have occaſion to ſpeak to you at intervals. So ſaying he thruſt out a couple of broad arms or rather flappers, ſomething like the tails of Turkey ſheep, with which he muffled up my head all round as with the hood of a great coat. I knew my buſineſs was only to ruminate on all that had paſſed in my thoughts from my firſt arrival, for he would feel the ideas as they roſe. In this guiſe he held me ſome time, feeling and ſpeaking alternately in a kind of dialogue wherein himſelf was the ſole talker, after the following manner.——Ay, but how did you feel yourſelf on firſt withdrawing from your body?——What were your firſt ſenſations on coming here?——What were your thoughts when you could hear me ſpeak before you had gotten your voice?------Hay! Let's have that over again.-----Well, now I have your hiſtory perfect enough. But I find

you have ſome wiſhes you were ſhy of diſcloſing. Don't endeavour to conceal anything from me, you know I am your friend; and beſides, it would be in vain, for I ſhould ferret you out.-----Oh! You want to hear ſomething of your relations: and your wife is uppermoſt in your thoughts.----I commend you however for thinking of your father and mother, though they came hither when you was a little baby incapable of knowing them: and your guardian and the others who took care of your education. They are all among us employed in ways ſuited to their reſpective characters and inclinations.----No, you cannot ſee them: they are all a [illegible]ſt way off diſperſed up and down in different regions, for having but lately attained the art of ſkating, they are gone to make themſelves acquainted with the country.----Well, well, you ſhall hear more of your dearee preſently. We ſeldom meet with husbands ſo anxious about their wives, unleſs now and then a Search that has happened to match with one of the ſame blood.----Nonpariel! Ay, ſo they are all, either the beſt or worſt that ever man had.----Yes, yes, I know ſhe was a Search: we all look upon her as ſuch and bear her a brotherly affection.----We had very little trouble with her as ſhe brought few terrene concretions, and thoſe are in a great meaſure

cleared

cleared away as ſhe was very patient and deſirous to have them removed. Having a ſoft hand and great tenderneſs of temper, we exploy her in picking out the ſpots from prudes, demireps and ladies of faſhion who have lived in a continual round of genteel diverſions, doing neither good nor harm.---- Ay, ay, ſhe would come to ſee you with all her heart, but conſider ſhe is but ſeven years old in this world and has not yet learned to go. But what would you ſay now if I ſhould carry you to viſit her? She plies cloſe to her picking trade with ſome of the fineſt aerial needles we can get for her, not above fifty thouland miles off, we may ſkate there eaſily upon a couple of rays of Spica Virginis in two hours vehicular time.----Nay, none of your coaxing and cajoling, your Pray Sirs and Do Sirs: when I offer a thing, I do it readily without needing to be preſſed.----He then unmuffled and let me go: I durſt not ſpeak before for fear of putting him out of humour, but now thought I might open, yet was forced to moderate my joy by his laſt rebuke. So believing a ſhort ſpeech was beſt, Thank ye, thank ye, ſays I, dear kind patron: ſhe was the moſt agreeable if not the moſt valuable gift heaven beſtowed upon me below, and this offer is the moſt acceptable I could have wiſhed. You have taken pains

for my good and inſtruction before, but this inſtance ſhows your benevolence here is tender and indulgent as well as judicious. I then preſently ſtretched out an arm for him to take me by. Hold, hold a moment, ſays he, till I give you ſome inſtructions for your conduct upon this viſit.

26. We gave her an inkling ſome time ago of your coming to viſit her in the ſhades like another Orpheus. Ever ſince ſhe has taken it into her head to call herſelf Euridice, for we have our innocent fancies, allegories and fables here as well as you mortals. We were willing to humour her, ſo ſhe paſſes currently by that name and you muſt mind to call her by none other. Oh! any thing, quoth I, that will pleaſe her beſt. Euridice! methinks tis a pretty name, and I am ſure the real Euridice could not better deſerve ſuch a journey after her. In the next place, ſays my inſtructor, ſhe is not a woman here, ſo you muſt conſider her as an intimate friend, not as a wife. Let us have no kiſſings nor embracings, no raptures nor tranſports: remember your own diſtinction between love and fondneſs, and what I have told you already that we are here all Iſangeloi, therefore your love muſt be pure, ſedate and angelical. I'll try my utmoſt, ſays I, to ſatisfy you, and hope to ſucceed the better

better becauſe I always endeavoured below to make my love as refined and ſentimental as poſſible. And indeed I found no great difficulty in the taſk, for ſhe had ſo many angelic qualities when a woman that ſhe was fitted to captivate the underſtanding as well as the heart. But we waſte time: two long hours ſeem a tedious while. He then took hold of my arm and we went on ſwimmingly after the rate of forty thouſand miles in a minute of Paul's clock. He claſped me faſt round the wriſt, nevertheleſs I clung round his too like a drowning man to a bough. I was in high ſpirits all the way, as you may ſuppoſe, more alert and joyful than on the morning of my wedding day, for in the lottery of marriage there is always a hazard let a man take what care he can. I can give no account of all we met or paſſed by, for my whole thoughts were taken up with one object, ſo that I had not a glance to ſpare for any thing elſe. At length we ſtopped, and I beheld a vehicle intent on picking out the droſs from another with a needle. My friend whiſpered ſomething to it in the ſentient language, when inſtantly there ſhot out the dear well known face, not that of the blooming bride which enchanted my youthfull eyes, but that of the ſtrongly chearfull matron endeared by eighteen years cohabitation, when

we uſed to take ſweet counſel together upon the meaſures of our conduct, the oeconomy of our affairs, the education of our children; or remark to one another the growing ſeeds of ſagacity appearing in their little contrivances and prattle as they played around us.

27. My dear, dear Euridice, ſays I, do I ſee that face once more which uſed to be a continual feaſt to mine eyes! expreſſive of a moſt amiable and valuable character within, innocence, ſweetneſs, ſincerity, conſtancy, penetration, judgement, diſcretion, affability, politeneſs, eaſineſs, ſprightlineſs: my pleaſure at home and my credit abroad. I never knew what a happy life was till you taught it me, and have never felt it compleatly ſince your departure. Welcome, thrice welcome, ſays ſhe, to theſe happy manſions, my ſincereſt, tendereſt, trueſt, beſt beloved friend. How happy is it we can thus meet without reflection of having done any thing which might make one another unfit for this place! We lived in harmony and love, contented within ourſelves yet not forgetfull of the duties we owed to others, delighted to pleaſe each other even in trifles without neglecting our more important concerns, enjoying the preſent moment but carefull to enjoy it in ſuch manner as might leave no remorſe behind.

hind. Thanks to you, my Euridice, ſays I, that I have no more to reflect upon with remorſe. Your ſprightly temper gave me ſpirits enabling me to improve my faculties, and your innocent gaiety taught me to make ſome uſe of them by rendring me more ſociable and active. I hope to come here one day with the leſs terrene concretion for having had the benefit of your company. You can ſcarce have brought any here, you were all innocence and unreſerved goodneſs. And indeed I ſee by the ſerene ſatisfaction in your countenance that you have nothing to trouble you. Oh! how charmingly different does it look from that I ſaw laſt in convulſions and agonies!

Name them not, my Search, ſays ſhe: the avenues of death were grievous, beſet with pains, reſtleſſneſs and regrets at leaving my huſband and children: but they quickly end in a quiet ſleep, from whence we awake to new life and enjoyment. Every thing is new to us, yet nothing appears ſtrange, becauſe we remember nothing of our former ſcenes. We ſoon diſcover that we are in a ſociety, and it is not long before we learn to converſe among them. By means of our ſentient language, which your friend tells me you do not underſtand, we quickly receive information of what we have been, what we have done, and

what

what we have gone thro: and believe me, my Orphy, (your friend will permit me to call you ſo), the troubles we have undergone appear as nothing in compariſon of the ſtate they lead into. We have here an infinite variety of enjoyments without any thing to diſturb us except the droſs we bring from below, and tho the clearing it away be painfull we ſubmit gladly for the greater ſuppleneſs of our limbs and command of our faculties we have upon getting rid of it. The people of this country are univerſally obliging and benevolent: every body is helpfull to me, and I have the pleaſure of being helpfull to others. Though I am yet as a child unable to ſtir they carry me about wherever I deſire, ſo I make viſits more entertaining and improving than thoſe meerly harmleſs ones I uſed to make below: for inſtead of dreſs and triſle, the diſcourſe runs upon the characters and occupations of the inhabitants here, the quickeſt and eaſieſt methods of picking out terrene concretions, the intelligences continually received from earth, the creatures, productions and hiſtories of the other planets; and in ſuch an ample field we always find ſome thing new, intereſting and inſtructive. Your converſation has prepared me for a reliſh of the deeper ſciences. I can attend to lectures of philoſophy upon the laws of nature;

the

the courſes of the planets, the various particles of air, the commixtures of etherial fluids, the ſyſtems of Providence and the glorious Attributes of God. O Search! could you diſcern theſe Attributes as fully as they are diſcerned here, you would always fear but never be afraid of him, you would look upon his commands as advices kindly given for your intereſt, you would poſſeſs a ſure and glowing hope which would prove a ſheath to every natural evil and an effectual bar againſt every moral evil. But with all theſe engagements you may well think I have no temptations to the vapours, no vacant or inſipid time; nor had I more than one thing to wiſh, and am thankfull it is now granted me tho but for a moment. Heaven ſend it may be granted me one time or other for a long, long continuance.

Amen, amen, ſays I, may we meet in ſuch happineſs as you have given me the idea of, never to part again. Your remembrance is my continual ſolace from morning to night: the image of my Riddy goes with me into company, attends me in buſineſs; entertains me in my walks and ſteals in upon my ſtudies. Heaven made us the principal inſtruments of one anothers happineſs upon earth, and I think the proſpect or even poſſibility of our being ſo again adds to my diligence

ligence in the proſecution of thoſe duties that lead to a better ſtate. It was with that view, ſays ſhe, I ſuggeſted the thought. You know I always wiſhed your good moſt ardently and cordially: the ſame deſire poſſeſſes me ſtill, and directs me in employing the few moments we have together. While the thought of Riddy does you any real ſervice, indulge it; but let it not interfere to interrupt you in any thing you ought to do. You call me yours and I call you mine, but we were only lent, not given, to one another, as we now find by ſad experience. Therefore your only chance of having the loan returned is by making yourſelf agreable to the lender. For know, Orphy, that our works follow us, not indeed in themſelves but in their certain conſequences. We riſe with different talents and capacities according as our little bodies have been formed and faſhioned in the mould wherein they have lain encloſed. You cannot know directly what effect your outward actions will have upon the growing fœtus within you, but the ſame power which gave laws to man, eſtabliſhed likewiſe thoſe of nature, and has made them both ſo to correſpond, that while you fulfill your duty, you will unknowingly furniſh yourſelf with powers for your uſe and enjoyment hereafter. Therefore ſerve God by

by doing ſervice to his creatures: endeavour to make ſuch acquiſitions as will be moſt uſefull to them, for thoſe will be moſt uſefull to your own main purpoſe; nor ſuffer any fond indulgence to retard you in compleating the remainder of that work you have ſtill to do.

My kind benefactreſs, ſays I, you were born to do me ſolid good as well as to give me delight. Your advice was never wanting if at any time I happened to forget myſelf. Your example taught me to be more obliging and tender to others. You encouraged and aſſiſted me in any thing laudable and becoming a reaſonable creature. The happineſs conveyed me by your means was one topic of my thankſgivings, and I uſed to join more heartily in the public prayers as knowing that Riddy was one of the congregation. Shall then the remembrance of my Riddy do me a prejudice when ſhe herſelf was incapable of doing any? Your loſs was a heavy and grievous ſtroke upon me, but I ſtrove and ſtruggled rather to thank heaven for the gracious loan I had had, than to repine at its being withdrawn. I then reflected it was not wholly withdrawn, for I beheld your likeneſs in your two girls, and began to caſt about how I might exert my love for you in my cares and contrivances for the benefit of your

your children. I ſtill call them yours, for I love them better in that light than while I conſider them only as my own. They anſwer my cares as I could wiſh, and the poor things do what they can to repay them by their obſervance and tenderneſs: but nothing upon earth can fully compenſate for the want of you.

28. I hear very good accounts of your girls, ſays ſhe, for I call them yours for the ſame reaſon you call them mine. Somebody or other in the neighbourhood is going down continually, and I told you we were very ſociable, ſo ſcarce a day paſſes but I hear of you all. It is one of our amuſements to communicate all the good news we can pick up of each other's friends and relations: but ill news quickly ſtagnates, for we have no taſte for ſcandal nor are we ſollicitous to enquire after things we cannot remedy. Unleſs when any one recovers from his evil courſes, for then we have them all diſplayed to us in full colours, and you cannot imagine what congratulations there are among us upon ſuch occaſions: there is more joy for a while than over ninety and nine juſt perſons who needed no repentance. I hope, ſays I, your children will never deviate into thoſe bye paths which muſt be trodden before they can give that extraordinary joy: you will be better pleaſed with

with the continual calm ſatisfaction of hearing they perſevere in the road you have ſet them into. Undoubtedly, ſays ſhe, for you know we always uſed ourſelves to prefer a laſting complacence of mind before a ſudden tranſport. But ſince it has been known you were to come here, nobody would tell me a word of our family, for they ſaid they would not anticipate the pleaſure I ſhould receive in hearing the relation from yourſelf.

But how in the name of goodneſs, ſays I, could they know that? for my good patron Locke has told me that my journey was extraordinary, and did not depend upon natural cauſes by which they might inveſtigate it. No matter for that, ſays ſhe: you don't know what diſcoveries our people can make by their underſtanding the ſentient language: they can diſcern your ſecret thoughts and motives better than you can yourſelves, and know by the ſtate of your imagination what future imaginations it will produce. When you mentioned me in your argument upon the uneaſineſs of deſire in your chapter on Satisfaction, they foreſaw you would never be quiet till you had contrived one way or other to have ſome converſe with me. So I know nothing of your hiſtory for that two years and a half.

Why,

Why, ſays I, it has run much in the ſame tenour with that you have already been informed of. Your girls go on in ſuch improvements as I can give or procure for them, and in forming their characters to make themſelves uſefull and agreable though in different ways. Serena has the modeſt brow, the flexible neck, attentive eye and true countenance of a Search. Sparkler, you know, we uſed to call little Mamma, and ſhe ſtill preſerves your likeneſs: the ſame ſprightly look, the ſame lively action and the ſame inoffenſive archneſs of tongue. I would inſtruct them in the foundations of religion and morality, but my notions are ſo abſtracted that, though they may do tolerably for myſelf, they are unfit for common uſe. When I act like other people it is ſeldom upon the ſame grounds, my principles are ſo ſelfiſh I dare not own them; even virtue with me is ſelf-intereſt, for I endeavour to practiſe it, not becauſe I muſt, nor becauſe I ought, nor becauſe it is good in itſelf, nor to gain credit or eſcape cenſure of others, but becauſe I believe it the ſureſt way to procure my own advantage. So I ſcarce ever give them any documents, but as I am much with them, attend to their prattle, and endeavour to lead their thoughts gently into ſuch trains as may tend to their improvement. If they let drop any inconſiſtencies

fiſtencies I take notice of them with a ſmiling air; if they conſider a thing partially I turn it about for them in various lights, and by ſhort obſervations, ſimilies and examples appoſite to the occaſion, I ſtrive inſenſibly to make their reaſonings juſt and connected, their views clear and full, their aims directed rather to the uſefull than the ſhowy; and not ſo much to teach as ſhow them how to ſtrike out lights for themſelves. As they delight in figure and allegory I tell them the family arms of the Searches are a microſcope and a balance, with a bit of gold in one ſcale outweighing a gaudy plume of feathers in the other, in a field of natural green interſperſed with common flowers, and a bee extracting honey from any that falls in his way: the motto for the men, Eſſe quam videri, To be than to appear, and for the women, Be merry and wiſe. That the Knowal arms are a concave mirror placed near the eye to ſee itſelf in, and an inverted teleſcope to look at everything elſe, upon a brazen ſhield ornamented with butterflies and trophies of victory: the male motto, Veni, vidi, vici, I came, I ſaw, I conquered, the female, None ſo pretty.

With theſe little helps your girls have acquired for themſelves as much ſoundneſs of judgement and conſiderateneſs of thought as

may content a parent. They carry an unaffected openeſs and gaiety upon their countenance, a watchfull obſervance and diſcretion in their hearts. They have juſt ſentiments of their Maker eſteeming him as their ſole benefactor, as an indulgent but not fond parent, who gives his commands for their benefit but will not ſuffer them to be diſobeyed with impunity. They are carefull to remember his bleſſings with thankſgiving, perſuaded that every evil terminates ultimately in ſome good; aſſiduous not ſcrupulous in their devotions, ſtrict not ſuperſtitious in their religion. They can ſympathize with the diſtreſſed, rejoice ſincerely with the proſperous, and are glad to aſſiſt in any good office within their power. They can conform their minds readily to the circumſtances of their ſituation, paſs whole winter months with me alone in a retired country without vapours or diſcontent or hankering after company, and then enter into all the innocent diverſions of the town without being fond of any; can find reſources in themſelves without cards or plays or foreign aids, or can enjoy the buſy world without being enſlaved by it.

You delight my heart, ſays ſhe, with this charming account of my babes: their welfare makes one of my joys in this place, and it is no ſmall comfort to reflect that I have done

done my poor endeavours towards ſetting them into the right way that leads hither. God grant they may perſevere in it to the laſt, and eſcape every inordinate paſſion and evil habit that might fix a terrene concretion upon them. Thoſe foul remains of our former ſtate, my Search, are exceeding troubleſome, and a long while before we get entirely rid of them; in the mean time they prove grievous hindrances to us in all our operations both of body and mind. But I have ſtill one anxiety for my children: as they are now women grown they may probably e'er long come into other hands; and what changes that may make in their tenour of life and conduct cannot be foreſeen. This, my Riddy, ſays I, is my greateſt difficulty: I cannot help them ſo well as I would, my knowledge lying more among books than men. Never did I want my Riddy more than at this juncture: you could have aſſiſted me with your counſels: your converſe would have given a freer iſſue to my own thoughts. But I miſs you every day at home and abroad, in buſineſs and in amuſement, in my troubles and my ſucceſſes. O! that it were permitted to take you down with me to make a paradiſe again upon earth! O! that I might accompany you here in your improving viſits, attend you in your lectures and learn of you

the ſciences I uſed to teach! The laws of this place lay a ſevere reſtraint upon the fondneſs of love, a love pure and innocent, like that David bare Jonathan, ſurpaſſing the love of women. My rigid tutor here has forbid me one civil ſalute: am I not allowed to take your hand, whoſe ſoft touch uſed to ſteal a thrilling joy into my heart?

At this the dear eyes ſeemed ready to overflow with tears of joy and love. There came out a taper arm and pretty hand having on one of the fingers the ſemblance of our wedding ring, that pledge of our plighted troth and ſeal of our union. I ſhot forth half a dozen eager arms to take hold of it: and now perhaps had inſtantly graſped it ſo faſt that nothing could have parted us without diſruption of our vehicles, and perhaps the courſe of fate had been broken, had not that ſevere, relentleſs pedagogue, that hard hearted old batchelor, Locke, who never knew the tenderneſs of love, been too nimble for me. For he darted out a great brawny arm and mutton fiſt with which he catched up the ſkin of my vehicle, as one catches up a dog by the nape of his neck, and away we flew with incredible ſwiftneſs.

29. As ſoon as he let me go I began to lament and expoſtulate after a wofull rate. Prithee, ſays he, don't pretend to be angry.

with

with me when you were to blame yourſelf. Did not you promiſe me to be more diſcreet? to make your love pure and angelical? inſtead of that you have burſt out into all the flames and raptures of an earthly paſſion. I told you we employ our paſſions here as ſervants, but never let them become our maſters nor ſlip a moment out of the hand of reaſon: for the very beſt of them is not to be truſted. An injudicious love often has the effect of malice. What a wiſh was there, to carry her back with you! Was that your kindneſs to wiſh her groveling again in the filthy mire of earth, liable to womaniſh fears, bodily diſtempers, infirmities of old age and the hazard of being diſabled from ever regaining theſe bliſsfull ſeats? Then you don't conſider what an injury you were doing her if I had not prevented you: we have almoſt cleared her of her concretions, the only one remaining was a little too much fondneſs for you, and this you would have fixed deeper in her again by your indiſcretion. Did not you obſerve her ſwimming eyes which ſhowed a womaniſh weakneſs ſtealing upon her? I ſtand corrected, good Maſter, ſays I, and am convinced you favoured my wiſhes moſt when you ſeemed moſt to thwart them: for I would not do her a prejudice, no not the leaſt momentary hurt, for all the pleaſures in

the world. But what muſt the dear creature think of me for leaving her ſo abruptly? Never trouble yourſelf about that, ſays he: ſhe ſaw plainly enough you could not help it, and before this time is ſenſible I acted kindly: ſhe would preſently recover herſelf and go again to her needlework. Do you apply yourſelf to improve the ſtate of your own mind: the news of that will be the greateſt pleaſure you are now capable of giving her, and the purer you come up the ſooner you will be fit for her company. I perceive you have ſtore of concretions about you and to them were owing your intemperancies: we ſhall have ſome work with you when you return and you muſt undergo ſome diſcipline. Do, my boy, while upon earth,—ſtrive to leſſen the need of it as much as poſſible. Take my word for it, the practice of virtue, the moderation of all your deſires and vigilance againſt evil habits, will ſave you a great deal of inconvenience, vexation and ſelf-reproach by and by. But I muſt leave you a moment to ſend the particulars of our laſt adventure to Gellius. I ſee nobody within call coming down. I ſhall find ſomebody or other before I have gone five hundred miles. I'll be with you again preſently.

30. Being

30. Being left alone my thoughts ran again upon the dear object of my wiſhes. I endeavoured to moderate my fondneſs with as much care as poſſible, yet perhaps indulged it a little too freely. While I was in this amuſement I felt myſelf on a ſudden ſeized all over by ſomething hard, rough and ſcorching, a hundred cords ſeemed to wring me round, a thouſand points ſtuck into my fleſh, and I felt rough teeth grinding upon my ſkin. Ideas of reſentment, cruelty, avarice, injuſtice, lewdneſs, debauchery, blaſphemy, terror, ſhame, regret and deſpair, poured upon my imagination and pierced me to the very ſoul. I found myſelf tempted to all kinds of wickedneſs, to ſnatch the bread from the hungry, tear out the bowels of children, pluck out the eyes of my deareſt friends, daſh out my own brains againſt a ſtone, wallow in all the impurities of a brothel, rebell againſt the throne of heaven and worſhip the devil. I ſtruggled, with all my powers of body and mind, to deliver myſelf from my diſtreſſes in both, and call up ideas oppoſite to thoſe that oppreſſed me. Upon the firſt effort I found myſelf relieved, the cauſe of my grievances was removed, but tho I was free from pain, it left a ſtrange diſmay and uneaſineſs upon my mind. My good friend came up inſtantly to me. What's the matter? ſays

he, you ſeem all over agitation and diſorder. God bleſs me! ſays I, I never was in ſuch a taking in all my lives. All pain, ſmart and burnings without, rage, horror, anxiety, deſpair and torment within. Sure theſe are not fits occaſioned by the terrene concretions. Heaven ſave me from any more returns of them: I would not undergo ſuch another moment for all the pleaſures in the univerſe. No, no, ſays he, thank heaven your concretions are not ſo bad as that. Oh! now I ſee it. Look yonder: there is the enemy that has done you all this miſchief. I looked the way he pointed and ſaw a black bottled ſpider as big as myſelf, ſprawling and cuffing with his naſty claws againſt three or four vehicles who thruſt out arms as long again as uſual to puſh him away: however, they managed him pretty eaſily and drove him before them to ſome ſtellar rays that pointed directly down to earth. Pray, ſays I, what hideous monſter is that? The very ſight of him, tho' ſo far off, makes me ſhudder and almoſt renews the pains I ſuffered from him. That, ſays he, is one of thoſe wretched vehicles I told you of before; his name while upon earth was Ceſar Borgia. I don't know how he came to ſtroll up here from the regions of darkneſs, for they very rarely appear among us. Rarely,

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ſays I, is too often: I ſhall be afraid of them as long as I ſtay here.

My dear good friend, pray never leave me alone again. Don't be frighted, child, ſays he: we ſeldom ſee them; they are afraid of the rays of light which they know not how to deal with cleverly, and when they do come they never meddle with us: nor would he with you if you had followed my precepts. I am confident now that the moment my back was turned you gave a looſe to your paſſion again, for he would never have dared touch you if he had not obſerved you under ſome impotence of mind. Therefore for the future keep your deſires in order, your reaſon ſound, your mind pure; and you may defy the devil and all his imps. But how, ſays I, could he overſpread my imagination with ſuch a dreadfull cloud of foul thoughts which never entered there before? There, ſays Locke, you had a ſpecimen of the ſentient language: I am ſorry you took your firſt leſſon under ſo bad a maſter. By applying himſelf cloſe on all ſides of you he threw in his own ſentiments: twas well you exerted yourſelf in raiſing up contrary ſentiments, that made him glad to quit you immediately, for thoſe evil ſpirits feel an envy againſt every thing better than themſelves which encreaſes their torment. Heaven defend me, ſays I, from

from the venom of theſe ſpiders. The dread and remembrance of it hangs ſtill upon me. I have no command of my thoughts. I ſhall never be myſelf again. Come, ſays he, let us try what a ſecond leſſon under a gentler maſter will do. We'll endeavour to cure you in the ſame way by which you were hurt. Come, flatten your ſide a little that we may have as large a contact as poſſible. He then applied himſelf cloſe to my ſide, and tho' I could diſcern nothing diſtinctly for want of ſkill in the language, I felt ſuch a general gleam of piety, ſound reaſon, benevolence, courage, temperance, cheerfulneſs, quiet and ſatisfaction, ſpread over my imagination, as diſſipated all my troubles and reſtored me perfectly to myſelf again. Thank ye, ſays I, incomparable maſter, I find you can aſſiſt, inſtruct, reprove, ſooth and every thing juſt as is proper. This is an excellent language when ſpoken by a good orator: would I could learn to talk like you, or at leaſt to underſtand your eloquence compleatly ſo as to let none of it fall to the ground.

31. But now I have the ſpirit of ſobriety upon me, with your permiſſion I would fain receive ſome inſtructions which might prevent thoſe miſtakes that occaſioned my failing in it before. I have always been told that love was a virtue, and tho this be underſtood

ſtood in the firſt place of a general benevolence to all rational creatures, yet I never knew we were reſtrained from fixing a larger portion of it upon ſome particular objects. Huſbands love your wives, is one precept of the Goſpel, and all the Searches of name have recommended an affection to our relations, friends and benefactors. I know this is beſt exerted in doing them ſervice while they are with us: but are we to forget them as ſoon as they are gone out of our ſight? or how are we to diſtinguiſh the virtue from the paſſion of love, ſo as to retain the one without touching upon the other? Truly, ſays he, I am not ſo well qualified to deſcant upon that particular branch of love which I know you are moſt ſollicitous to underſtand, having never had experience of it myſelf. I will only ſay this, that true love of any kind forbears every thing detrimental to the party beloved, and never urges to things inconſiſtent with the intereſts of any other kind. But there is Plato yonder, who having compoſed amorous ſonnets in his younger days, knows more of that ſubject than me; and as he has a lively imagination, will talk to you in a manner more ſuitable to your own turn. I can carry you to him if you will: he is not a vaſt way off, we may be with him ſoon provided we make haſte. I ſhall be very much obliged

obliged to you, ſays I, for the favour: I long to ſee that venerable founder of the Academy. Don't expect, ſays he, to ſee a formal old doctor in him: he lived ſo long at the court of Syracuſe in intimate familiarity with the king and miniſters there that he is quite a fine gentleman.

32. Pray, ſays I, is it neceſſary we ſhould travel ſo faſt as we have done in our journeys hitherto? As my time here is to be ſhort I would willingly make the moſt of it, and not loſe the benefit of your converſation upon the way: but though I tried ſeveral times to talk to you I could not hear myſelf ſpeak; for we outſtripped the vibrations of ether conveying the ſound: I ſuppoſe anybody a mile behind might have heard me plainly, for I took notice that the paſſengers ſometimes called to one another as they went along. You miſtake the caſe, ſays he, for we never travelled ſo faſt as the rays we went upon, and Newton has told you that the vibrations of ether overtake the light. The truth is that you did not ſpeak when you fancied yourſelf talking, for the ſwiftneſs of our motion, cauſing a draught of ether againſt your ſides, hindred the play of your vocal fibres, juſt as a man riding a race horſe finds his breath ſtopped by the wind. As we have gotten a ſtronger tone to our fibres by exerciſe

ciſe, we can make ourſelves heard notwithſtanding: and ſo perhaps may you too if we abate a little of our pace, but then you muſt exert yourſelf as if you were hallooing to ſomebody at a diſtance. He then took me by the hand and we went on at a leſs violent rate than before.

33. As we proceeded I began to try my talent at vociferation, wherein I found the more difficulty for having never been uſed to ſpeak in public, and perhaps had not ſucceeded at all had I not been converſant with ſome deaf and inattentive people below who forced me to prepare myſelf for this exerciſe; which though laborious and painfull for the time left no fatigue or ~~painfull~~neſs the moment I deſiſted: however I made ſhift to be heard juſt enough for him to comprehend my meaning. After apologizing for the curioſity natural to the Searches which his goodneſs hitherto had encouraged me to indulge, I begged to know where lay thoſe regions of darkneſs wherein he ſaid the unhappy vehicles reſided. In the pores and caverns of earths, ſays he, or the atmoſpheres ſurrounding them. For the foggy vapours, abounding there, a little ſtupify their faculties and make them leſs ſenſible of their torments. When they riſe above ground they keep in the nocturnal hemiſphere, and if by great chance they

they mount up into ether, it is always along the ſhadowy cone of night, which leaving them expoſed to the thick ſolar effulgence, they are buffetted about not knowing which way to go, until ſome of us drive them down again. Pray, ſays I, are they made like other vehicles? Exactly, ſays he, and have the ſame natural powers and faculties that we poſſeſs, for nature deſigned us all for the occupations and enjoyments of this delightfull country: but they have debilitated themſelves by the vaſt quantity of terrene concretions worked into them. For theſe groſs particles of heterogeneous matter prick their fleſh inceſſantly like ſo many needles, feel like worms boring into their vitals, obſtruct their circulation thereby raiſing feveriſh ſcorchings, and diſtort their imagination, laying it open to all unruly paſſions and rendring it incapable of a pleaſing or a comfortable thought. Imagine only with yourſelf what a man muſt ſuffer who ſhould have thorns buried all over in his body, worms gnawing his entrails, the foulneſs of a diſtemper filling his fleſh with burning heats and his head with melancholy, frightfull phantoms and horror. Terrible indeed! ſays I. But you told me that our vehicles lie encloſed in our mortal bodies: how comes it they do not feel inconveniences from their concre-

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tions while alive? So they do, ſays he, ſometimes in the mental part: but I told you likewiſe that the vehicle, while encloſed in the body, can exerciſe its functions only where it communicates with ſome nerve of the outer machine, the reſt is covered and kept motionleſs by the groſs body whereto it adheres. But when the percipient ſoul (to uſe your words) comes out naked and begins to exert all her powers without external impediment, at every motion ſhe makes ſhe finds the ſharp concretions ſtanding cruelly in her way. Juſt as a child in the womb might bear a load of phlegm upon the lungs without inconvenience, but immediately upon birth when the lungs began to play, it would give great pain and trouble. And as volition never ceaſes working they never ceaſe being tormented: ſo that the boring worm dieth not and the feveriſh fire is not quenched. You may remember I told you we abounded in deſires but had no wants: their deſires are all wants. They are reſtleſs and impetuous but never ſatisfied, always eager in action but to no purpoſe, perpetually flying from one evil into another as bad. Add to this that inſtead of alleviating one another's miſeries they ſtrive to encreaſe them: continually in broils and quarrels, actuated ſolely by envy, ſpite and rancour; melancholy and diſtract-

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ed with their own thoughts when alone, teaz-ed, abuſed and plagued in one another's com-pany. Do you never, ſays I, try to deliver them from their concretions? It has been tri-ed, ſays he, but without effect: for there is no poſſibility of removing a moral concretion unleſs the patient will do ſomething to help himſelf, we can only open the fibres with our needles to give it paſſage, but he muſt diſ-charge it at the aperture by an effort of his own. But theſe poor creatures are ſo per-verſe they fight and ſtruggle againſt us when-ever we go to aſſiſt them: ſo we are forced to abandon them to their wretched fate. Does not the thought of their miſerable con-dition, ſays I, ſtir up a compaſſion in you ſometimes that abates your enjoyments? I told you before, ſays he, we never ſuffer any paſſion, not even love or pity, to intrude up-on us without leave: when there is room for any relief to the diſtreſſed, we can raiſe a ſtrong ſentiment of compaſſion to invigorate our endeavours in adminiſtring it, but when we know compaſſion is wholly unavailing, productive of no good to others but of un-eaſineſs to ourſelves, we can utterly throw it aſide as a weakneſs. Happy temper! ſays I. But ſince I have not attained it permit me to hope that, as you ſay theſe wretches have a continual burning fever upon them, the vio-

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lence of that will in time unhinge their conſtitution and deliver them from this loathſome priſon. That cannot be, ſays he. I have told you already that the threads of our compoſition are ſo ſtrongly ſpun, nothing can diſſolve them before they wear away of themſelves at the appointed time: outward accidents may hurt, inward foulneſſes diſtend, diſtempers may diſorder, but none of them can deſtroy us.

34. What then, ſays I, is their miſery eternal? for I remember you ſaid the diſruption of a vehicle was never known before all concretions were entirely purged away. That is a point, ſays he, which I cannot reſolve you with certainty. There are different opinions among us, none founded upon experience of facts: for as we avoid all intercourſe with them we know not whether their numbers leſſen or no. I can only ſay their continuance in this condition is very long, at leaſt ſeventeen hundred years, for it was but t'other day that Nero was ſeen here kicking among the ſolar rays, trying to raiſe a combuſtion by throwing them againſt one another and ſo to ſet the world on fire. But divines generally hold the affirmative. Some heretical doctors maintain that they will be advanced as well as ourſelves after a certain period: for they ſay the diſruption of our

vehicles never happening before an entire clearance of the concretions is at moſt only a negative proof of the contrary, and they do not imagine that any material compoſition is made to laſt for ever. Many of the philoſophers ſuppoſe they will be reinſtated in mortal bodies, wherein the diſtempered parts being kept quiet and motionleſs, the old concretions will work out of themſelves and they will return pure if they do not contract new ones by their ill conduct. However the truth be, their preſent condition is the ſame to them as if it were eternal, for they have no proſpect or notion of any deliverance, ſo have not the leaſt glimpſe of hope, that laſt refuge of mortals and cordial for every trouble.

35. What principles then, ſays I, do your diſputants build upon, ſince they have not the foundation of facts? The Divine Attributes, ſays he, the only foundation for our reaſonings upon matters where experience affords us no lights to direct them. Pray, ſays I, if I may be ſo bold, how do the maintainers of the affirmative reconcile their opinion with the divine goodneſs and mercy? The counſels of God, ſays he, are unſearchable, even to the moſt intelligent of creatures, and his Attributes incomprehenſible. We agree unanimouſly that God is equal in his dealings and righteous

righteous in all his ways, that his goodneſs is infinite and his mercy over all his works: nevertheleſs we are ſenſible that we are not competent judges to determine preciſely what belongs to equity, goodneſs and mercy. Yet thus much we aſſure ourſelves of, that the purpoſes of God never terminate ultimately in evil, neither does he puniſh in anger nor unleſs for ſome greater good to reſult therefrom. Perhaps we ſhould grow remiſs and thoughtleſs in theſe ſcenes of continual eaſe and delight, if we had not thoſe diſmal ſpectacles to rouſe and alarm us: perhaps their ſufferings are ſome way or other neceſſary to ſecure the happineſs of the bleſſed ſpirits above. Some young vehicles talk largely of a free will of indifference, but they are little regarded here; for we know of no merit in ourſelves, and acknowledge thoſe virtues and happy diſpoſitions of mind which brought us hither to be the pure bounty of heaven: for tho we worked out our own happineſs for ourſelves, it was God who gave us the powers to work with, the ſprings and motives determining us to employ them. According to the opinion moſt generally prevailing we regard the ſtate of theſe wretches as eternal, never to be remedied by natural cauſes: nevertheleſs there is an Almighty Power which can alter the courſe of nature and may interpoſe in their

favour, but when or in what manner we do not pretend even to conjecture. Thus as the recovery of fallen man was a myſtery ~~even~~ to our predeceſſors which they deſired to look into, ſo the deliverance of theſe unhappy victims of divine vengeance remains a myſtery with us which we ſtill deſire to look into.

36. I thanked my inſtructor and added, that as this was a melancholy ſubject I ſhould be glad to divert my thoughts if he pleaſed during the remainder of our journey with looking about me upon the objects occurring in our paſſage. I ſaw travellers paſſing along upon other ſolar rays near me on the right hand and the left, others upon ſtellar rays croſſing above, below, before and behind me: and the ethereal fluids running into various commixtures by their perpetual undulations. I beheld the moving ſcene with more pleaſure than a citizen eſcaped five miles from the hurry of buſineſs into a ſummer houſe hanging over ſome duſty turnpike road. I could retire within myſelf when I pleaſed and enjoy my thoughts ſecluded from all external objects, which is more than the citizen can do, for when he has not his ſenſes to entertain him he falls aſleep. But my curioſity to make new diſcoveries ſoon drew me from this meerly amuſing proſpect to obſerve the rays of light as they whiſked by me. I found

found that by carrying my eye along with ſome of the corpuſcules I could diſcern them pretty diſtinctly. They appeared to me ſomething like the chain or croſs bar ſhot uſed in ſea engagements, only inſtead of a bar between, the whole conſiſted of ſeven balls flatted on the ſides by which they adhered to one another. I wiſhed to ſee a refraction but could not, ſo can only ſuppoſe their flatneſs makes them more apt to rejoin when collected by a Lens after refraction, and unite again into a white ray. I perceived the vibrations of ether overtake them, and when they were in the back part of a wave, their motion was retarded, which put them into that ſtate called by Newton their fits of eaſy reflection; as when in the fore part, they were in fits of eaſy tranſmiſſion. But my greateſt pleaſure was to obſerve the expertneſs of my conductor: he did not ſkate with a ſtump leg, as I had imagined before, but put out a broad foot with which he could have a good flat tread upon the corpuſcles, and tho they moved with different velocities according to their fits of reflection or tranſmiſſion, yet he ſo humoured their motions by the pliancy of his joints as always to take juſt the force he wanted to direct his ſtep with ſuch exact nicety, that when we came over to the oppoſite ray we never fell into a vacant

ſpace but always cloſe upon ſome corpuſcle which ſerved us for our next ſtep. My curioſity being ſatisfied, my mirth began to operate. Methought I made a very ridiculous figure dangling behind him. I fancied myſelf like a bone that ſome unlucky boy has tied to a dogs tail and then turned him into the ſtreet. However, my merriment was all to myſelf, for the paſſengers, uſed I ſuppoſe to ſuch phènomena, took no more notice of me than we ſhould on meeting a good woman carrying along a child in her arms.

37. While employed in theſe amuſements, which entirely diſperſed all my gloomy thoughts and gave a cheerful turn to my mind, I found we ſtopped. There lay a vehicle before us wholly collected within his bag, and ſeeming wrapped in profound meditation. My conductor gave him a gentle tap when preſently there came out the honeſt, open, lively, but ſenſible countenance and broad ſhoulders of the firſt Academic. Hah! ſays he, my good engliſh couſin Locke, I am always heartily glad to ſee you. I ſhall never forget the honour you have done my Ideas by bringing them into greater repute in the Tin Iſlands than ever I could do in Athens. But who is this honeſt looking young ſpark you have gotten with you? Have I ever ſeen him before? I beg pardon

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if I have forgotten his face. A countryman of mine, ſays Locke, juſt arrived among us, and a diſtant relation, of an under branch of the Searches. He is ambitious it ſeems of imitating my ſerioufneſs and your vivacity, and I have made bold to bring him to requeſt a favour of you. With all my heart, ſays Plato, any thing in the world I can oblige my couſin in. Pray, young Engliſhman, what are your commands? You muſt know, ſays Locke, he is a diſconſolate turtle that has loſt his mate, and ſince he cannot get her out of his head, he wiſhes to have a lecture from you upon the ſubject of love, that he may learn to love like a philoſopher. The polite founder of the Academy very readily engaged to recollect what he could upon that head that he had learned from his maſter Socrates.

38. My maſter, ſays he, uſed to tell us there were two Venûs's, diſtinguiſhed by the names of Thalaſſia and Urania. The former ſprung from the foam produced in the ſea by an oily mud driven into it by torrents. She is compleatly formed for enchanting the eyes of mortals: her cheeks ſmooth and blooming, her lips moiſt and pouting, her aſpect ſprightly and engaging, her round neck and ſwelling boſom generally bare, her ſhape neat and elegant, her limbs delicate and

pliant, her veſtments looſe and flowing, brocaded with cooing doves and ſportive Cupids. She glides in eaſy ſwimming motions, or trips lightly along with wanton airs and winning graces. Her eyes are bright and ſtriking but a little ſhort ſighted, ſo ſhe follows the pleaſures neareſt at hand, ſeeing nothing of thoſe at a diſtance, nor of the pains ſometimes cloſe at ~~your~~ their elbows. She plays a thouſand little artfull tricks, diſſembles, caſts herſelf into any form to gain her ends, but incapable of laying an extenſive well concerted plan. Urania, heaven-born Fair, offſpring of Almighty Jove Father of Gods and men, is his beſt beloved daughter. She carries a dignity in her aſpect blended with mildneſs and benignity, commanding at once both love and reſpect. Her motions are gracefull and eaſy, her deportment majeſtic and uniform, her cloathing magnificent but not gaudy, being a rich tiſſue woven of threads covered with two celeſtial metals called Prepon and Kalòn. Her eyes are ſtrong, clear and piercing, tho ſhe follows pleaſures too ſhe diſcerns the remoteſt on all quarters, and counts the pains mingled among them: ſhe looks backward upon the paſt and forward to the future, and extends her influence upon every thing around her. Her face and perſon cannot be particularly deſcribed becauſe

becauſe ſhe comes down always in a veil, ſo that mortal eye can ſcarce obtain a glimpſe of her; but tis ſaid if we could fully diſcern her beauties, we ſhould be ſo enamoured with them as never to think any thing beautifull beſide. She was preſent with her father when he made the worlds, and the bleſſings he poured forth upon them paſſed thro her hands: ſhe ſtill moves him to ſhower down his mercies from time to time upon mortals, and ſollicits him for leave to deſcend herſelf to reſcue them from their miſeries and errors. But they cannot approach her unleſs introduced by ſome inferior Goddeſs, of whom the Thalaſſian Venus is beſt qualified to perform that office; yet neither do the inferior powers take conduct of them upon their entrance into life, nor until arrived at ſome maturity in their faculties.

39. For when Pſyche firſt falls from the unknown regions ſhe lies helpleſs and groveling upon the ground; the duſt of the earth gathers round her and forms a caſe, which would wrap her in perpetual ſleep but that there grow little hairs or ſtumps of feathers in all parts of it: theſe being bruſhed againſt by external objects and appetites continually rolling over her, prick and ſtimulate and awaken her out of her lethargy. She then ſtarts up and plays about within a ſmall enclo-

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cloſure ſurrounding her, called the garden of Self. Every thing is new to her, every thing engaging: ſhe admires the wild plants growing there, which quickly ſhoot up large and vigorous ſtems bearing flowers alluring to her ſight and fruit ſuitable to her taſte. If any body controuls or endeavours to guide her motions, ſhe reſiſts and frets and breaks from them as ſoon as poſſible to run to the gardener Selfiſh, who indulges her deſires, finds her abundance of diverſions, and makes her ſtore of pretty playthings. The laſt of theſe is a neat light and eaſy car to be drawn by two horſes, called Concupiſcible and Iraſcible, which the gardener takes care to feed and pamper continually with his own hand. With this ſhe courſes about the ſmooth walks of the garden without much damage, only now and then a ſlight bruiſe or gentle overturn.

But in a little while the garden gates fly open, and Pſyche upon her car launches forth into the wide world. She finds an open champaign before her, and the paſſengers obliging to give her way. The horſes gambol about without rule or guidance, for ſhe knows not how to manage them, but looks back to the gardener upon the foot board behind, who knows as little how to manage as ſhe. He has gotten a baſket of his wild fruits, with which he wantonly pelts the

the people on each ſide. They find them harſh to their taſte, and ſome are hurt by their hardneſs. This makes them clamorous, upon which the horſes are frighted, grow rampant and quickly overturn the car, dragging poor Pſyche along until ſhe is torn to pieces, unleſs ſome conductor luckily ſtep in to her reſcue. Happy is ſhe if Thalaſſian Venus chances to paſs that way: the briſk Goddeſs mounts the Concupiſcible horſe, and with the whip of Deſire in her hand keeps them both in tolerable order, making them pull together, and ſingles out ſome object whereto ſhe drives them in a line. She ſends the gardener back to graft learning, politeneſs and accompliſhments, upon his wild ſtocks, with orders to bring back the fruits they ſhall produce, which ſhe deals out among the perſons near her that they may make way and aſſiſt her progreſs. Tis ſhe firſt opens the heart of Pſyche, teaches her obligingneſs and to look a little beyond herſelf. Nevertheleſs the Goddeſs is apt to change from object to object, or if ſhe fixes upon one, drives ſo eagerly as not to heed the rotes in the way, and ſometimes even to hurt the object ſhe purſues: for ſhe aims at pleaſure, not at good, and her own pleaſure rather than that of others whom ſhe moſt fondly affects. She plies her whip too furi-

rioufly upon the horſe ſhe rides, and urges the other to be mettleſome: ſo the car hobbles, the clay of ſatiety clogs their wheels, and Pſyche is brought again into imminent danger.

Her only refuge now muſt be in Urania, who never refuſes her aſſiſtance to thoſe that implore it ſincerely. The celeſtial Power deſcends into the car, corrects the errors of the ſea-born Goddeſs, takes the whip from her hands, delivers it up to Pſyche and inſtructs her how to handle both that and the reins. She ſends the gardener Selfiſh back again to graft the virtues, for they, being exotics in the ſublunary climates, will not grow out of the earth, but muſt be engrafted upon the wild ſtocks that nature has thrown up ſpontaneouſly; and the ſtronger thoſe ſtocks are, the more vigorouſly they flouriſh. When he has brought her the fruit of theſe celeſtial ſcyons ſhe diſmiſſes him quite, for ſhe will not ſuffer him to load the car nor Pſyche to look behind upon him any more. She purges her viſual ray with euphraſie and rue, and from the well of life three drops diſtils, and ſheds her own benignity upon her. She inſtructs her to follow good principally, and pleaſure only when not interfering with the other. She enlarges her heart, rectifies her judgement, extends her views, and teaches her to diſtribute

diſtribute the laſt brought fruits wherever they may be ſerviceable. She keeps the poſtilion Goddeſs conſtant to the purſuit of one object, and if that be ſnatched away by fate, ſhe ſometimes, as I find was done in your caſe, diſcharges her. She preſents its picture to Pſyche emblazoned with golden rays by her ſiſter Elpis, but will not let her lament nor ſigh over it nor interrupt the diſtribution of her fruits.

Elpis was the ſecond daughter of Jove: ſhe goes clad in virgin white and has the ſofteſt hand of all the Goddeſſes, for the touch of it ſooths the ſmart of every evil in Pandora's box. She keeps always in the line between her father and the earth, ſo that whoſo turns his face aſide from Jove, will never have a glimpſe of Elpis. The car then rolls tranquil and ſteddy along until they arrive at the gates of the country, which being beſet with terrors and ghaſtly apparitions frightfull to Pſyche, the Goddeſs makes her look back upon the road they have travelled and the people eating the fruits they have diſtributed. She then beckons to the ſatin-robed Elpis, who lets down a golden anchor: the Goddeſſes place Pſyche thereon, and the elder ſiſter holding her firm while the other pulls the cable, all three mount up into the bleſſed abodes.

40. When the divine Plato had ended, his voice ſtill chanted in our ears, and left the ſame effects as the charms of poetry upon the imaginations of the whole circle: for ſeveral vehicles had gathered round us as ſoon as they perceived him beginning to open. There was one among them whom I could not but take particular notice of: his noſe was flat with wide open noſtrils, his features large and hard, his whole face the plaineſt I ever ſet eyes on; nevertheleſs there was ſuch a ſenſible ſimplicity, ſuch a good natured humorouſneſs, in his countenance that one could not help being prejudiced in his favour. He ſtared at me, and we ſurveyed one another for ſome time. You look at me ſo wiſhfully, ſays the Flatnoſe, that I fancy Uranian Venus has ſent down one of her own Cupids to ſtrike us with a mutual affection. I don't know how you come to be taken with me at firſt ſight, but tis no wonder I am ſmitten when I ſee before me the Diſplayer of the Light of nature, the hope of the Searches, the ripened fruit of our illuſtrious branch. For every age improves upon the former, and the ſons ſucceſſively grow wiſer than their fathers. The divine Plato here has put finer words into the mouth of Socrates than ever he could utter himſelf: your father Locke has refined upon the ideas of Plato; and you like another Achilles

Achilles have proved yourſelf a better man than your father. I was abaſhed grievouſly at this high flown compliment, and turning to Locke, Pray, ſays I, is it the faſhion in this country to flatter folks out of their ſenſes? I thought you had been all ſincerity and plain dealing here. For goodneſs ſake who is this courtly gentleman? Sure it muſt be one of Dionyſius's lords of the bed chamber that Plato has brought with him from Sicily. And now upon a ſecond view methinks he has ſome features that ſhow as if he did not diſlike to have his miſs and his bottle. You are not the firſt, ſays Locke, that have judged ſo of him before they knew him. But look at him again and recollect whether you have read a deſcription of ſomebody you think like him. After taking another ſurvey I cried out to Locke, I'll be pierced if this is not Socrates himſelf. Oh! now I am more mortified than ever. What's the matter with you? ſays Locke. Can you deſire better than to receive ſuch a teſtimony from a perſon whom the oracle has pronounced the wiſeſt man in Greece? No, no, Pappa, ſays I, I am not ſuch a child neither to be catched ſo. I have heard enough of his irony, and that his words are to be turned topſide tother way to underſtand them. I have not forgotten Elian's ſtory of the horſe rolling

upon

upon his back. If I had any money in my bag I would lay a hundred guineas now that he ſees me to be an errant ſophiſt: for he uſed to deal with them juſt in this manner. Phoo! ſays Locke, ſo he does with all ſtrangers the firſt time he accoſts them: if they take him in earneſt, it puts them into prodigious good humour with him; if they ſee thro the veil, it makes them ſmile and that has the ſame effect. You had better humour him in his own way, it will draw on the converſation the eaſier; from whence it is a great chance but you will pick up ſomething worth carrying away.

41. I endeavoured to follow his advice and, plucking up a good courage, turned again to Mr. Flatnoſe, Pardon me, ſays I, amiable Socrates, that my eyes were drawn off a moment from contemplating your admirable beauties, but I was willing to conſult my patron here how to behave ſo as to appear moſt agreable in your ſight: though without aſking I might have known better manners than to contradict the perſon beloved: therefore ſhall readily acknowledge myſelf the wiſeſt man that ever lived. And I have good reaſon for what I ſay, for you were the wiſeſt before, but the oracle declared you ſo becauſe you knew no more than one thing, which was, That you knew nothing:

nothing: now I go a ſtep beyond you, for I don't know whether I know anything or not. I rejoice, ſays Socrates, that we both value ourſelves upon the ſame account: for conformity of ſentiments promiſes a laſting and cordial love that will not fade. Here I jogged Locke and whiſpered him, How it would divert our ladies below to hear two ſuch Adonis's talking ſo ſweetly of our reciprocal paſſion! Oh! ſays Locke, they don't underſtand the language of Uranian love any better than we old bachelors did of the Thalaſſian. Socrates went on, Is not love a flame? I was always, ſays I, taught ſo. ---And does not a flame require ſome fuel to keep it alive?---To be ſure, or elſe it will go out.---Methinks I ſhould be very ſorry to have this flame, that is lighted between us, vaniſh like a meteor. What fuel ſhall we find to keep it burning?---I proteſt I don't know, ſays I. If I had my Euridice again with me I could find a thouſand ways to expreſs my love and foment hers: but this is quite a new ſort of amour: I don't know how to proceed in it. ---Does not love, ſays he, encline one to pleaſe the party beloved? and does not that encourage the like flame in the other?--- Moſt of anything that I know of.---Then if you have fallen in love with me, you will do everything to pleaſe me?---Yes, very readily. ---If I ſhould aſk you to take a ſkate with me

upon a pair of ſolar rays, you would do it?---That I can't, for I have not learnt to go: but I would if I could.---Well but ſuppoſe we were both upon earth again, and I wanted a peach out of your garden: you would give it me?---Certainly: you ſhould be heartily welcome.---Or a cup of your ſmall beer: you would call for it?---Inſtantly.---For no other reaſon than becauſe I had a fancy for it?---No: for I ſhould want none other.---Suppoſe the Athenians had not condemned me to drink the Cicuta, but I had taken a fancy to a draught myſelf: you would have procured me a bowl without delay?---No indeed: that would be no inſtance of love I am ſure.---What! not if it pleaſed my fancy?---Not if it pleaſed your fancy, would I give you a thing that ſhould deſtroy you.---Did not we agree juſt now that love conſiſts in doing everything to pleaſe the party beloved?---We did, but I believe we were miſtaken, and ought to have placed it rather in the good than the pleaſure of the beloved object.---Well then, ſays he, as you love me you will attend always to my good?---To the beſt of my ſkill and ability.---If I was hungry and deſired traſh, you would refuſe it and give me wholeſome food?---You will never put me to that trial.---But ſuppoſe I ſhould, what would you do?---I ſhould

ſhow

ſhow my love beſt by giving you the good victuals.---If I were ſick and liked rather to ſwallow a draught of honey than the medicine proper for me, what would you do?---Get you to take the potion if I could.---Becauſe you would conſult ſolely my good?---Yes, for that reaſon.---And if the potion were nauſeous and I deſired a little honey to ſweeten it, you would refuſe it me?---No, that would be meer croſſneſs.---If the phyſic would do me the ſame good whether ſweetned or not, would you give me the honey?---Ay ſurely.---Why?---To make it leſs unpleaſing to your palate.---But did not we agree laſt, that lovers were always to purſue one another's good, and not their pleaſure?---You have drawn me into a dilemma, ſays I, do ſo much as extricate me out of it again.---I can extricate nothing, ſays he: I only practiſe my mothers trade of midwifry to bring your thoughts to the birth; you muſt deliver them by your own efforts.---I ſuppoſe, ſays I, if the ſame thing be good and pleaſing too, we may do it without ſcruple.---So it ſhould ſeem, ſays he, for that agrees with both our poſitions.

42. But, added he, do not lovers uſe to take pleaſure in pleaſing one another?---I can remember the time, ſays I, when the pleaſure of pleaſing was my ſweeteſt delight.

---Then if you love me, ſhould not you think of ſomething I can do to pleaſe you, that I may taſte ſome of that ſweeteſt delight?---You can do nothing to pleaſe me better than by improving my knowledge in any way you think proper: you know beſt how to chooſe.---How can I improve your knowledge, when I have none myſelf but of one thing, that I know nothing?---Then teach me to know the ſame of myſelf.---Let us conſider firſt what good it will do you: for you know we have not yet ſettled whether a lover may pleaſe his paramour unleſs in ſomething that will do him good at the ſame time.---Well then, tell me what it is good for: you muſt certainly know better than any other becauſe you were the ſole poſſeſſor of it.---Nay, don't aſk me, you know we agreed that you were the wiſer man.---Very true: I had forgot that. To be ſure I have a vaſt deal of wiſdom in me, but I proteſt I don't know how to get a crumb of it out.---Then we muſt try to aſſiſt you in the delivery.---Come, Mrs. Lucina, to your office: for you have raiſed a great rumbling within me, but I can't tell whether it be a true labour or only a windcholic.---We ſhall ſee that preſently. Did not you deſire me juſt now to improve your knowledge?---Yes.---And you looked upon the

the improvement of your knowledge as a good? for the wiſeſt man that ever lived would hardly have deſired a thing that was not good for him.---Certainly: for I look upon the attainment of uſefull knowledge as the greateſt good that can befal a rational creature.---And you think yourſelf a rational creature?---I hope ſo: for I can walk along without running againſt a poſt, and cut my meat without cutting my fingers.---Then you know how to cut your victuals without hurting yourſelf?---It ſhould ſeem ſo, for I practiſe it morning, noon and night.---But tell me, is knowledge improved by learning what we were ignorant of, or what we knew before?---What we were ignorant of.---Suppoſe Hippias, Prodicus, Protagoras, or ſome other of thoſe great men who underſtood every thing and made themſelves the admiration of all Greece, ſhould come down upon earth to read lectures in Greſham college; and my couſin John Locke ſhould come and tell you, Ned Search, if you will go to Greſham college to day, you may hear an excellent lecture upon the art of cutting ones meat without cutting ones fingers. You would go?---No ſure: why ſhould I?---Nay, why ſhould you not? 'Tis an excellent art, and ſaves a man a great deal of ſmart and inconvenience.---Very true: but I

know that art well enough already: I don't want to be taught it.---But tho' you have this art, yet if you did not know you had it, ſhould you want to be taught it?---Yes certainly.---And if there were any other art you were ignorant of, but did not know it, ſhould you want to be taught?---I am afraid not.---Could you learn anything without wanting to be taught it?---Not very well, for if anybody went to teach me I ſhould not attend to them.---And could you improve without learning?---Very indifferently.---Can you improve without firſt being ignorant of ſomething?---There would be no room for improvement in that caſe.---Or without knowing you were ignorant of it?---Neither then, for I ſhould fancy myſelf too wiſe to learn.---Then is not the knowledge of ones ignorance a neceſſary ſtep towards improvement?---I ſee plainly that it is.---Are not all ſciences more productive of good fruits the further they extend?---That is a natural conſequence.---Then if you could know that you knew nothing, ſhould not you always want to be taught?---I ſuppoſe ſo.---And always be ready for improvement whenever it were to be had?---Well, ſays I, you have delivered me of a hopefull iſſue, and I beg you will take care to nurſe it up well. To ſay truth I have taken ſome pains in this

ſcience

ſcience of ignorance below, and examined myſelf as carefully to find out what I did not know as what I did. I have made ſtrange diſcoveries of my ignorance in points where one would leaſt have ſuſpected it, but am afraid there are more behind which I have not yet found out: therefore ſhould take it very kindly if you would teach me the ſcience compleatly.---I cannot teach it, ſays he: nor can any mortal beſide.---Where then did you learn it yourſelf?---I was divinely inſpired.

43. I never knew that before, ſays I. We were all willing to allow you as much light as human reaſon can give, but we did not think you pretended to revelations.---Did you never hear that I had a Demon conſtantly attending me?---Ay, but as we knew you were a joker, moſt of us thought you in jeſt. The very orthodox divines inſiſted poſitively that you dealt with the Devil, that you died an idolater having in your laſt moments directed the offering of a cock to Eſculapius, that your virtues were ſo many ſhining ſins; and demonſtrated from thence that the very beſt of heathens were under the power of Satan. Thoſe who entertained the moſt favourable opinion of you, could never believe you in earneſt, for none of us but would be frighted at the thought of having ſuch an

imp at his elbow.---I am ſurprized, ſays he, you ſhould be ſo much afraid of them. Are they not common among you?---So uncommon I don't know anybody that ever ſaw one.---Strange! It was the current perſuaſion among the Searches in my time, that Jove ſent down his guardian Demon to every man to protect and warn him againſt miſchief. Do you never hear their voices?---Never myſelf: nor did I ever meet a man in his ſenſes who ſaid he had. I know a madman who ſees and hears them too very frequently. ---Recollect yourſelf. Did you never meet with a perſon when moſt in his ſober ſenſes, who after having acted very wrong, complained that ſomething upbraided and ſtung and pricked him ſorely?-----Here Locke whiſpered me. Don't you underſtand him now? I think I do, ſays I, but not perfectly. Then turning to Socrates I ſaid. Now you put me in mind of it I have heard of ſuch things, and our doctors tell us from the pulpit that they happen very frequently.---And do you think, ſays he, the Demon gives theſe prickings only to torment the patient, or for his benefit, to make him take better heed for the future to its firſt admonitions when he is going to do a wrong thing? — For the latter cauſe. —Then why ſhould you think him an imp of Satan? would Satan do anything

thing to overthrow his own kingdom?—We are told not, upon the beſt authority.—Should you not rather eſteem him a faithfull monitor ſent by Jove in kindneſs to mortals?—I ſee no reaſon againſt it. But ſome I have heard of play him a ſcurvy trick, for they ſear their fleſh with a hot iron which makes it inſenſible to his prickings.—Did you ever know them get any good by this trick?—Never, for they always run into grievous diſorders or drew themſelves into inextricable miſchiefs.—But you yourſelf, when you have been eagerly ſet upon ſome fancy, did you never hear a ſecret whiſpering that you had better deſiſt?—Many a time.—And in the courſe of your meditations, when ſome thought has come ſtrongly upon you with the glare of a demonſtration, have you never perceived the like whiſper to beware?—More than once.—What did you do thereupon?—Reviſe it more carefully.—And what was the conſequence?—Either I diſcovered it to be fallacious or found ſome better bottom to build it upon.—And when in purſuing the light of nature, you have ſtooped down to pick up ſomething very ſhining, have you not heard the ſtill voice pronounce the words Offence or Dangerous?—Yes, and have ſuppreſſed many things upon that admonition, and perhaps ſhould have ſuppreſſed more had I as quick an ear to hear the voice as you.

44. But

44. But I have ſome doubt, continued I, whether I know the right voice from all others, becauſe it ſeems to ſpeak to me in a different manner from what it uſed to you. I cannot think myſelf more highly favoured by Heaven than you, although you were never chriſtened according—Huſh! huſh! The Demon whiſpers Offence.—Then I muſt ſuppreſs ſomething.—And yet my Demon ſeems to be more friendly than yours: for that only diſſuaded and never impelled you to anything; but ſometimes when a laudable action has occurred to my thoughts and a humour of indolence has witholden me from entring upon it, the Demon has inſtigated and never left me quiet till I beſtirred myſelf. —Should you not have beſtirred yourſelf without him, if that humour of indolence had not ſtood in the way?—I ſuppoſe I ſhould. —Then did he need do anything more than diſſuade you from indulging that humour? —Why no, as you ſay, I think he did not need. But what then impelled me to the action?—Might it not be ſome inclination or appetite?—I flatter myſelf it was a virtue, but virtue cannot be the ſame with appetite, becauſe its office lies in controuling and reſtraining them.—Do you remember what the divine Plato told you juſt now?—Very well: I have not loſt a word of it.—Did not he ſay

the

the virtues grew out of the wild ſtocks thrown up by nature?—He did.—And may not the grafts partake ſomething of the ſtocks that nouriſh them?—So the gardiners agree.—Then may not the virtues grow into appetites?—I don't know. That ſeems too haſty a concluſion.—Did you never hear of a hunger and thirſt after righteouſneſs?—Yes, ex Cathedra.—Are not hunger and thirſt appetites?—Undoubtedly.—And are not that hunger and thirſt virtues?—That nobody can deny.—Did not Plato tell you that Thalaſſian Venus grafted many ſcyons upon the wild ſtocks in Pſyche's garden?—I remember it very well.—And Urania grafted more?—He ſaid that too.—And you allow that after taking ſtrong hold of the ſtocks they become appetites?—We may allow that of the reſt as well as the hunger and thirſt you mentioned.—Then Pſyche having ſo many appetites, natural and acquired, need never want a whet to action of every kind.—Why no, it ſhould ſeem ſhe need not.—Did you never know theſe laſt mentioned ſcyons run luxuriant and ſhoot into extravagancies?—We have numberleſs inſtances of that below in our methodiſts, devotees and very ſentimental ſuper-refined ladies.—But tell me now from your own experience, for you have ſome of thoſe ſcyons in your own garden.—Some few

few, I hope, but feeble enough, God knows. —Well but feeble as they are, did you never obſerve them ſprouting into an extravagance? ——Sometimes, to my ſhame be it ſpoken.—— What do you think put you upon obſerving it?——The whiſpers of the Demon.——Since we have agreed there is ſuch continual incitement to action of all kinds by the appetites, what has the Demon left to do unleſs to diſſuade when any of them urge to things improper?——Nothing elſe that I know of. But now you have convinced me there are ſeveral voices within us, how ſhall I know the voice of appetite from that of the Demon?----Did you never perceive a difference in the voices you hear?——One recommends to good, the other to pleaſure.——That's not it: for good and pleaſure are ſometimes the ſame, and appetite often urges to good. But don't you perceive the voice is ſometimes quick, eager, vehement and clamorous, at others ſedate, ſoft and gentle; that ſometimes it impells to gratification, at others checks and reſtrains? And do not you think theſe the proper marks to diſtinguiſh between them?

45. But come now, anſwer me once more. Do you remember when the Thalaſſian Cupids ſported round you, before they were diſciplined in the ſchool of Hymen?——Ay,

as

as well as if it were yeſterday.——In thoſe days if you chanced to walk in the Park and were told Euridice was there, have you not ſometimes run eagerly after ſome other perſon at a diſtance dreſſed like her?---Thoſe accidents would happen now and then.——And after the Uranian Cupids came to inſpire you with a love of mankind, have not you run almoſt as eagerly after ſome ſhining truth that appeared ſelf-evident?——Many a time and oft.---Or to come with the force of demonſtration?---Yes.---Or ſome uſefull and important diſcovery?---Ay and that too.---And in thoſe caſes did you never hear the whiſper?----Several times.----You ſaid that upon ſuch admonitions you reviſe the thought over again. What follows thereupon?—Generally I find the appearance fallacious or the diſcovery trifling.—But before the whiſper you knew the truth, the demonſtration and the uſe for certain?—As certainly as any Knowal.—And after the reviſal you knew that you did not know it.—I did.—Then ſince you have this way to learn the ſcience of ignorance, why do you come to me to teach you, and not rather apply to the heaven-born Teacher ſent down on purpoſe from Jove?—I ſee, ſays I, you have a very peculiar turn: you won't give a man a drop of drink if he be ever ſo dry, but you lead one round

round through a number of intricate mazes to the fountain where one may quench one's thirſt.

But I want your aſſiſtance upon occaſion of a voice I hear juſt now.—Which ſort was it?—Oh! the eager and clamorous.—What did it ſay?—That I ſhould make a viſit to the Founder.——What ſays the ſtill voice?——Something, but I cannot tell what.—Can't you tell whether it ſays Forbear?—No, that's not the word I'm ſure: nor can I make out any other.—Shall I try my Demon? They all ſpeak the ſame language tho they are not equally heard by everybody. Oh! now I have it.----Well, what does yours ſay?——Mine ſays Liſten.——Oh! that is that we ſhould be attentive not to drop a word of anything the Maſter delivers. — No, That would have come from the other voice. You know the Demon never impells but only checks.—What does he mean then by Liſten?—That you ſhould not pick up every thing delivered, but liſten carefully to himſelf in caſe he ſhould whiſper the word Offence.—I'll do as well as I can, but ſometimes my ears are little dinny. Oh! now I hear the loud voice again urging me to go this minute.—What ſays the other?—He is quite ſilent.—So is mine: therefore get ye gone, there is no time to loſe.—But won't you

you go with me? I am loth to loſe your agreable company.—The Demon won't let me, but he gives my ſcholar leave: he has an intereſt with the Maſter by means of his diſciple Timæus.—Then Plato offered his ſervice in the politeſt manner imaginable: Locke took me in tow, and after taking an amorous leave with By'e ſweet Socrates, and By'e little Searchy, remember me and my Demon when you go down to earth again; we parted to ſet out for the ſchool of the Samian ſage.

46. My conductors informed me as we went along that Pythagoras generally reſides in the intermundane ſpaces, for the convenience of hearing the muſic of the ſeveral ſpheres on all ſides of him in full concert: but he was now come down upon ſome particular occaſion below the orbit of Mars, ſo we ſhould not have a great way to go. This was all the diſcourſe they had with me upon the road, for the reſt of the way they entertained one another. I could not hear the particulars of their converſation but found it turned upon forms and ideas, which Plato ſeemed to hold as unproduced and exiſtent from all eternity in the Divine Mind; and that the forms in bodies and ideas in created minds were copies of thoſe archetypes, ſimilar to impreſſions made in wax by a ſtamp.

Locke

Locke could not admit them to be unproduced, for that, he ſaid, implied two principles, an unſentient nature to whoſe impreſſions the Deity muſt be paſſive: nor could he conceive that every time a man moulded a round piece of wax into a ſquare, or entertained ideas of theft, adultery or murder, theſe alterations were impreſſions made from archetypes in the divine mind. Their debate was carried on in a friendly manner without the leaſt warmth or acrimony, and at laſt they agreed thoſe ſubjects were too deep for them to fathom. They then praiſed God who had given his ſeveral creatures capacities ſufficient for their reſpective uſes, if they would but make a good uſe of them, and placed out of their reach only ſuch points as were meerly ſpeculative.

Scarce had they made this reflection before we arrived at the place of our deſtination. We beheld the venerable father of Philoſophy dictating his precepts to a crowded audience with the authority of a magiſtrate. He appeared in a human form, like that the painters have drawn for Olympian Jupiter: his locks riſing in large curls, his eye brows thick and dark, his aſpect majeſtic with the ſolemnity and myſteriouſneſs of one who had been uſed to govern an ignorant and barbarous people. I looked earneſtly for his golden thigh

thigh, but his robes, made I ſuppoſe of aerial woof, covering him quite down to the feet; I could not ſo much as ſee whether he had a golden toe. On Plato appearing, the obſequious crowd gave way, and he whiſpered Timæus that here was a ſtranger juſt arrived extraordinarily from earth, whoſe ſtay was very ſhort, who had come upon the recommendation of Socrates the ſon of Sophroniſcus, with an earneſt and humble deſire to receive ſome ſprinklings of his wiſdom to carry down for the benefit of mortals below. As ſoon as Timæus delivered his meſſage the ſage gave a gracious nod, like that wherewith Jupiter ſhook Olympus on granting the requeſt of Thetis, and with ſomething like a ſmile began.

47. Adore the ſacred Quaternion: the Quaternion containeth under it One, Two and Three; but One, Two, Three and Four compoſe Ten, and from Tens are all higher numbers produced. The Quaternion Four alone is One and uncompounded. One had no father, but One produced numbers, and numbers are all things. One is unchangeable, but numbers generate numbers, they fluctuate and migrate into one another: yet they periſh not, neither was there a time when they were not. Whatever creepeth or walketh or ſwimmeth or flieth or thinketh,

was produced by the firſt numbers, and the firſt numbers ſubſiſted by the power of One.

Hearken unto me for I am ancient; I was Panthoides Euphorbus at the Trojan war, ſlain by Menelaus fighting in defence of my country; yet he could not deſtroy me nor hurt my country, neither remove me from it. I have known all things except One, but One is inſcrutable.

Revere the Oath, for the Oath cometh from One, and bindeth all things: it cannot be broken, neither is it good that it ſhould be broken.

Stand firm upon the golden thigh: let that be thy ſupport: nevertheleſs uſe alſo the thigh of fleſh when thou goeſt forth among men.

Purify the ears of thine underſtanding that thou mayſt hear the muſic of the ſpheres, for their harmony is melodious to the adepts, but the vulgar hear not their ſound.

Worſhip the immortal Gods according to the rites of thy country: for the ſame Gods made the wiſe and the ignorant, and thou thyſelf, if thou haſt a thigh of gold, haſt alſo another of fleſh, neither liveſt thou for thyſelf, nor by thyſelf.

48. The gaping crowd liſtened with a kind of ſtupid aſtoniſhment. Some ſtill held their mouths open, as if not knowing whether the Maſter had done or not. Timon

Charon

Charondas, Zamolxis and the adepts, ſeemed all the while thinking on ſomething elſe. Plato, like a compleat courtier, joined with the many in expreſſions of wonder and admiration. And Locke, having obſerved ſomething in my countenance that excited him ſtrongly to laughter, was forced to draw in his head a moment for fear of ſcandalizing the company. But as the vehicles have a great command over their imagination, he very ſoon thruſt it out again, and aſked me with a very grave face, Whether I did not find myſelf prodigiouſly illumined. Illumined! ſays I, ay, with ſuch a glare as dazzles me quite, for I can ſee nothing. I am as much mortified now as when Socrates plaid me off with his irony. Certainly great grand pappa ſees I am a degenerate brat, not fit to be truſted with a little common ſence, that he puts me off with his Roſycrucian jargon. Why I know no more what he has been talking about than the man in the Moon. Oh! ſays Locke, this is only the bark: perhaps we may get the pith by and by. He always talks myſteriouſly till he knows people very well. I fancy they have given him an imperfect account of you: but I'll try to get ſpeech with him if I can to ſet matters right.

He then by the interpoſition of Plato and Timæus requeſted a private audience. The

Maſter bared his boſom that Locke might apply his vehicle, and they had a conference together in the ſentient language: after which the Maſter, firſt mumbling a few words to himſelf, ſuch as, Light of nature! microſcope! Mundane ſoul! One ſelf-exiſtent! cried out with a loud voice. Hence ye profane. Let not the uninitiated approach the ſacred myſteries. Ye that are pure in heart and clean in hands draw near; that have kept the five years ſilence: that have lifted up your minds above the earth upon the wings of contemplation: that have cleanſed your mental eye from the films of ſuperſtition and obſtructions of ſelf-conceit, ſo that it can bear to look againſt the light.

Come, ſays Locke, now we may expect ſomething a little more intelligible: he always makes this preface before he brings out his eſoterics. As ſoon as this edict was pronounced, I perceived a great buſtle among the company: all who were conſcious of not being adepts ſlunk away one after another and our number dwindled ſtrangely. Seeing ſome of great repute below both for learning and piety march off, and fancying ſomebody whiſpered the words Mallebranche, Dacier, Practice of piety, Beveridge, Whole duty of man, as they paſſed, I thought it decent to withdraw

withdraw too; but it was out of my power, for having not yet learned to go, I was forced to lie wherever my nurſe laid me down. Locke obſerved my perplexity. Prithee, ſays he, don't be diſturbed: this lecture is on purpoſe for you. I told him you had kept more than a five years ſilence, having never ſpoken till you were above fifty years old: that you had converſed with bigots and freethinkers without being perverted by either, and that you had been initiated in the myſteries. Thank ye, ſays I: but I wiſh you could prove your words true. Huſh! quoth he, the oracle begins to break forth.

49. Attend and learn. The Quaternion is the holy Tetragrammaton, the ſame awfull name variouſly pronounced among the ſons of men: whether Jeva, Iſis, Jove, Θεος, Zeus, or Deus; or in modern times, Tien, Alla, Dios, Idio, Dieu or Lord; for theſe are all Tetragrammata. I ſpeak not of Olympian nor Dodonean Jove nor him the ſon of Chronos, but of the Uranian whoſe offſpring Chronos was. Uranian Jove alone is One, unproduced, without father, containing all powers within himſelf. All things beſide are numbers: the Mundane ſoul is a multitude: the immortal Gods are portions thereof: the bodies thou ſeeſt are diviſible into numberleſs atoms: men and animals are

the divine particles mingled with lumps of clay: our vehicles contain a number of threads and fibres.

Jove produced the two firſt numbers, the Mundane ſoul and Hyle: he made Hyle inert and ſtupid, but to the Mundane ſoul he gave activity and underſtanding. They both depend on him for their Being and ſubſiſtence, nevertheleſs there was not a time, when they were not: for an effect may be as old as the cauſe, yea muſt be as old as the concurrence of all the cauſes requiſite to produce it. Their production coſt Jove no time nor trouble, nor did he from everlaſting want power to produce them. Love or glory moved him to the work, but Jove is unchangeable, nor has there been a moment in all eternity wherein he was deſtitute of love or glory. Thoſe two firſt numbers extend throughout all the immenſity of the univerſe, but Hyle bears no greater proportion therein to Soul than the drops in a cyathus to the waters of the ocean.

Jove from everlaſting diſpoſed Hyle into certain characters expreſſive of his Will, which the Mundane ſoul reading therein, gathered the portions of Hyle diſperſed up and down into regular ſyſtems and worlds, formed thereout organizations of men, animals, inſects and plants, and lodged in each of

of them a particle of its own ſubſtance. Hence it is that men and animals perceive and ſee and feel and act: for Hyle however nicely arranged can neither perceive nor act, but the particle of divine air encloſed therein perceives and acts according to the objects exhibited and inſtruments at hand for it to employ.

The Mundane ſoul is homogeneous throughout, therefore the divine particles drawn from thence have all intrinſically the ſame nature, and ſtand differently capacitated according to the finer or groſſer contextures of Hyle inveſting them: for the various degrees of percipience, ſenſe or rationality, ariſe from the action of Hyle upon them. If thou doubteſt of this, conſider what the brighteſt genius could do confined within the dull organs of an oyſter: why then ſhouldeſt thou impute the ſtupidity of the oyſter to its natural incapacity rather than to the darkneſs of the habitation wherein it dwells? or how canſt thou pronounce what the ſentient principle of the oyſter might not perceive if it had all the ideas of a man to ſurvey? In plants there are channels of perception but no inſtruments of volition, ſo their activity lies dormant in them: neither do they feel pain upon amputation of their limbs, for pain would be uſeleſs as warning them againſt

miſchiefs they cannot avoid. And they have different mundane particles in the ſeveral parts of their compoſition, ſo that there may be one for every offset planted from them.

But thou, O man, who prideſt thyſelf upon thy reaſon and expecteſt to be raiſed one day to the intelligence of an angel, wilt not conceive that a creature like thee can be debaſed to the condition of an inſect or a vegetable. Reflect with thyſelf what thou art when aſleep, how little better than a ſtone, inſenſible and motionleſs like that. What wert thou in the cradle? ſleeping, feeding and crying, with leſs ſigns of rationality than the brutes thou deſpiſeſt. What wert thou in the womb? growing like a plant from the umbilical root, and receiving a few perceptions but performing nothing. The modern diſcoveries of animalcules by the microſcope ſhow, that before conception thou wert a little friſking worm, of leſs conſequence in nature than the piſmire and the mite.

50. The Mundane ſoul read in the characters inſcribed by Jove that there ſhould be various ſtates of life, various forms of Being, and prepared and ſuſtaineth them accordingly: ſome with a mixture of evil and ſome yielding nothing elſe. Individuals change, but the ſpecies remain conſtantly the ſame: and as the ſyſtems they inhabit are broken up, others

others are formed for their reception. The divine particles migrate from the Mundane ſoul into thoſe ſtates, each taking his turn in rotation that the fate of all may be equal: and he that paſſes thro' a more inconvenient ſtate at one migration, takes the better at another. But as the particles in the Mundane ſoul are infinitely more numerous than thoſe immerſed in Hyle, they paſs millions of years before it comes to their turn to migrate again, and all that interval they remain happy and immortal. For tho' the continuance in ſome of theſe ſtates be an eternity to the ſpirits inhabiting them, who know nothing of their Pre-exiſtence and ſcarce anything of their Poſt-exiſtence, yet the Mundane ſoul, to whom a thouſand years appear as one day, looks upon theſe migrations no more as a ſuſpenſion of its immortality than a man eſteems the ſuſpenſion of enjoyments by a night's ſleep a diſcontinuance of his life. Thus life is a journey thro' the vale of mortality, but the deliverance from Hyle a return home and reſurrection to immortality again.

Therefore the Mundane ſoul, having found permiſſion in the characters written by Jove, contrived to ſhorten the paſſage thro' Hyle as much as poſſible: many children eſcape from the cradle, and bringing no concretions into

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the vehicular ſtate, obtain their advancement the ſooner: many fœtuſes never come to the birth, and multitudes of animalcules never arrive to the ſtage of a fœtus: theſe all regain their native ſeats directly without paſſing thro any other forms. The migration is not out of one ſpecies into another, but each ſpecies contains ſeveral ſtages: for the divine particle or Pſyche, upon being firſt diſcerped from the Mundane ſoul to immerge into Hyle, receives a fine integument thereof; wherewith being enveloped ſhe becomes an animalcule. This is her firſt ſtage, and many times the integument burſts before ſhe arrives at any other: if it does not ſhe roams about until ſhe finds a proper nidus wherein ſhe neſtles, whereto adhering and uniting as a part of the ſame compoſition ſhe becomes an egg or a fœtus, and the fœtus being in due time excluded becomes an animal. If the nidus being young, the adheſion cloſe and ſtrong, it chances to be diſſolved by ſome diſeaſe or accident, it tears open the fine integument too and ſets Pſyche at liberty: but if the animal holds out its period of life, the integument gradually looſens and diſengages itſelf from the groſs outer covering, and upon diſſolution thereof iſſues forth entire, but a little altered in its contexture, and diſtended ſo as to be incapable of re-entring a nidus of the ſame or

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any other ſpecies, and remains naked without any covering of the groſſer Hyle for an appointed time, which is the laſt ſtage of the journey. But in whatever ſtage the firſt integument breaks aſunder, Pſyche becomes reabſorbed into the ocean from whence ſhe ſprung. Therefore the moſt deſirable thing for Pſyche would be not to have been born at all, and the next deſirable to have died as ſoon as born.

Nor think thou, vain man, that thine is the moſt favoured ſtate, or that thou alone haſt an intereſt in futurity. Knoweſt thou not that ſome animals drag on a life of labour, pain, diſtreſs and miſery? which thou canſt not ſay they brought upon themſelves by the abuſe of their indifference; for this thou claimeſt as a privilege peculiar to thyſelf. Does not then the juſtice, the equity, the goodneſs, of Jove require, that amends ſhould be made them elſewhere? Pſyche wiſhes moſt to paſs through the ſpecies of ſhort lived animals that her return may be the ſooner: therefore the Mundane ſoul has provided infinitely greater multitudes of them than of the human and longevous. Thus Pſyche has many ſhort excurſions to one long journey: for ſhe muſt migrate ſucceſſively through the ſeveral ſpecies of inſects, animals and men,

ſavage

ſavage or civilized, but after immenſe intervals between each migration.

51. I was Panthoides Euphorbus who fought in the Trojan war: not that ſung by Homer, but another in another world innumerable ages before. The ſpear of the younger Atrides could not deſtroy nor remove me from my country, but advanced me one ſtep towards it: for my country is the Mundane ſoul. During my long reſidence there I contemplated the Univerſe: I ſurveyed the ſyſtems, their order and courſes: mine eye penetrated into the minute portions of Hyle, their properties and operations. I comprehended all things, all except the One: but the One is inſcrutable, dwelling in unacceſſible light, whither the intelligence of numbers cannot approach. Nevertheleſs I beheld clearly the image of his ſplendour in the characters marked upon Hyle, in the powers and excellencies of the Mundane ſubſtance around me.

52. Reverence the Oath, for it is the Oath of Jove. Haſt thou not heard how Jove made a covenant with man, that day and night, ſummer and winter, ſeed-time and harveſt, ſhould never fail. This is but one article of the covenant which the One made from everlaſting with the firſt numbers: and he confirmed it with an oath; but having none

none greater to ſwear by, he ſware by himſelf. As I live, ſaith the One, my order of ſucceſſion ſhall not fail, neither ſhall my words paſs away. Am I a man that I ſhould change, or the ſon of man that I ſhould repent? Behold now, the laws of nature which I have eſtabliſhed, they ſhall not be broken: the mazes of fortune I have planned out, they ſhall not be obſtructed: the meaſures of good and evil which I have ſet, they ſhall not be altered. Syſtems ſhall be formed and diſſolved again, each ſucceeding the other: various forms of Being provided, the number and length of their ſtages, with every thing befalling in them, duly regulated by the courſes of nature and fortune: the Mundane ſubſtance aſſigned its proper migrations after ſtated intervals.

If I have interſperſed a ſmall portion of evil among my works, it is for the greater good to redound therefrom: for as I live, ſaith the One, I have no pleaſure in the ſufferings of my Numbers, but that they ſhould enjoy and praiſe me for their Being. I have contrived my Order in wiſdom and loving kindneſs, and directed my ſecond cauſes to operate ultimately for their benefit. This my percipient firſt number knoweth and obeyeth my voice gladly. When Pſyche lies immerſed deepeſt in Hyle, I afford her ſuch lights through the chinks

chinks of ſenſe and appetite as direct her to ſerve my purpoſes unknowingly: if I open the windows of reaſon, then Pſyche can diſcern good and evil, and I leave it in her power to chooſe between them; nevertheleſs however ſhe ſhall chooſe ſhe cannot defeat my deſigns, but promotes them when ſhe leaſt intends it, for I compaſs them ſecretly by ways ſhe knows not of. I govern all things above and below, Hyle by impulſe, the Mundane ſoul by underſtanding and motives: I know certainly how every cauſe will operate, ſo that nothing falls out contrary to my Will. I have reſerved the diſpenſation of evil to myſelf, for I alone know how to produce good out of it: let not Pſyche preſume to interfere with my prerogative.

If any proviſion of nature terminate ultimately in evil, I will interpoſe in due time with my almighty power for the deliverance of Pſyche: but let her beware how ſhe brings evil upon herſelf or her fellows, for tho' offences muſt needs come, wo be to them by whom they come; for I have marked out a ſecret path in the courſes of nature by which Nemeſis ſhall overtake them and overwhelm them with greater evils than they have occaſioned; and the ſlower the ſteps of Nemeſis are, the larger flood will ſhe gather. Attend, O Pſyche, to the terms of my Oath: where thou underſtandeſt

ſtandeſt them not I will not be ſevere to mark what is amiſs, I will even bring ſtrength out of thy weakneſs, wiſdom out of thy fooliſhneſs, and ſucceſs out of thy miſconduct; but where thou diſcerneſt whither they direct, Reverence and Obey, leſt miſchief come upon thee.

53. Thus ſaid the One: and it behoves Pſyche to obſerve diligently what nature requires, eſpecially her own nature, and examine to what uſes her ſeveral faculties are applicable. The faculty of reaſon ſhe will find eminently precious and ſolid above the reſt, as gold is above other metals. This then is the golden thigh whereon only thou mayſt ſtand firmly: let this therefore be the ſupport of thy meditations, the baſis of thy conduct, the pillar whereon thou raiſeſt thy ſchemes: nevertheleſs when thou goeſt forth into the world, uſe alſo thy thigh of fleſh, that thou mayſt walk with freedom and conform thyſelf to the motions of others.

When retired from the noiſy world thou ſtandeſt upon thy golden thigh, thou mayſt contemplate the regularity of the heavenly ſyſtems, their complicated motions, ſwift and ſlow, making an admirable harmony, ſinging forth the praiſes and magnificence of Jove. Thou mayſt then turn thine ears upon earth and obſerve how the diſcordant paſſions,

ſions, jarring intereſts and oppoſite views of men combine to maintain order in communities and work agreement out of that which ſeemed the moſt unlikely to produce it. Thou mayſt attend to the windings of fortune, wherein events appearing the moſt harſh and grating to your wiſhes, often terminate in a perfect concord and unexpectedly bring on a cloſe moſt contenting to the mind.

54. Worſhip the immortal Gods according to the rites of thy country: let this be thy general rule, nor admit thou exceptions without urgent cauſe. Rites are indifferent in themſelves and may be turned as well to good as bad purpoſes: popular doctrines are for the moſt part figurative and may by proper interpretation be accommodated to ſound reaſon. The ſame Jove made the adept and the ignorant; he careth equally for all his works; he gave forms and ceremonies to the vulgar: do not deſpiſe what thou thinkeſt needleſs to thyſelf. Yet neither be they wholly needleſs even to thee, for if thou haſt a thigh of gold thou haſt alſo another of fleſh, a vulgar part in thy compoſition: nor is it given to mortal Pſyche to guide all her ſteps by reaſon alone. Remember thou liveſt not by thyſelf nor for thyſelf: if thou haſt knowledge keep to thyſelf that which would hurt another: diſpenſe to every one diſcreetly what will do him

him benefit, and in a manner he can underſtand and reliſh: delight not to thwart the conceptions of others, but turn them gently the way that will be moſt advantageous to them: neither regard the Lawfull only, but alſo the Expedient.

55. The Maſter then withdrew himſelf into his vehicle, gathering his veſtments around him; ſo that he looked like a portmanteau lying under a heap of cloaths. Plato, after making a handſome compliment to Timæus for his good offices, told us we had nothing more to do but return home again. So we ſet off directly, and as I expreſſed a deſire of converſing with them upon the way, they contrived a method of carrying me by which I might do it more commodiouſly: for taking me each under one arm they placed me in the middle on a level with themſelves. In this manner we went on, all three making one compact body with two legs only for ſteerage of the whole: Plato ſkated upon the right hand ray and Locke upon the left. I aſked Locke whether he intended to ſend down all he had heard to Gellius. Ay, to be ſure, ſays he. Why not? Nay, ſays I, only becauſe I thought two or three times while the Maſter was ſpeaking that the Demon whiſpered Offence. Well then, ſays he, tell me thoſe paſſages where you heard the whiſ-

per, and we will leave them out. Come, why don't you begin? I was going, ſays I, but he checked me again. I don't know what to do he puzzles me ſo with contradictory directions. Tis my opinion, ſays Locke, that we ſend all down, but that you reſerve them for your private uſe until you can get ſome friends to conſult their Demons, who perhaps may be more explicit. Oh! now, ſays I, he ſays Liſten. Very well, ſays Locke, that is a ſign we are to follow our impulſe for the preſent, only holding ourſelves upon the watch for future admonitions.

56. I then deſired, the Demon not forbidding, to know whether I might not be introduced to ſome of the Apoſtles. No, ſays Locke, that you cannot, for they having gone through ſevere trials below, were all advanced long before I came up. Perhaps my partner may tell you ſomething of them. They did not much care to converſe with us, ſays Plato, for they could not quite get rid of that ſhyneſs remaining from the notion they had firſt entertained below of our being reprobates and unclean, before Peter's viſion of the ſheet taught them otherwiſe. The laſt who ſtaid was the Cilician of Tarſus, detained by ſome acrimonious concretions he had contracted before his initiation. He could not

help ſometimes curſing and calling names: if anybody vexed him he would ſay, Thou haſt done me much wrong, the Lord reward thee according to thy doings; or at other times, God ſmite thee thou whited wall. Upon one of us aſking him civilly to explain what was a ſpiritual body, he replied, Thou fool, that which thou ſoweſt is not quickened except it die. I tell thee there is a natural body and there is a ſpiritual body.

He had great knowledge, but no very happy facility in expreſſing himſelf; ſo though he was fond of diſputing among us we were very little edified, for he talked in a language peculiar to himſelf; till we put him in mind of his own rule, Become all things to all men, if by any means thou mayſt gain ſome: he then began to conform himſelf to our ideas and figures, and when we could underſtand him we learned a great deal from him. He then owned that he had received heavenly gifts in earthen veſſels, and though the liquor was not at all impaired thereby in ſubſtance or virtue, it might get ſome twang of the veſſel. His education at the feet of Gamaliel led him, and the general taſte of his countrymen obliged him, to deal in farfetched extravagant figures, which as that taſte ſubſided, loſt all reſemblance with the

things ſignified, but were underſtood literally, thereby leading men quite wide of his meaning, involving them in uſeleſs ſubtilties, inextricable difficulties and endleſs diſputes. If he had ſtaid among us till my brother Locke here came up, he would certainly have been a great favourite with him. I am perſuaded he would have ſaid nobody underſtood him ſo well ſince his own immediate ſcholars.

I flatter myſelf he would not have diſapproved the thoughts I delivered when you firſt did me the honour to conſult me. Perhaps he might have enlarged a little further, for beſides the two celeſtial Goddeſſes I ſpoke of, he would have added two more, a pair of twins named Eiſoroſis and Piſtis. Eiſoroſis, he ſaid, remained always above to attend upon the Gods, and Piſtis always below to ſuccour mortal Pſyche. She was of enormous ſtrength, capable to remove mountains; and invincible courage, ſo as to paſs through fire and endure tortures without changing countenance. When the car was overturned and Pſyche dragged amongſt briars, ſtones and mire, he ſaid no other power could reſcue her beſides Piſtis; for Urania would not deſcend unleſs called by her. While Pſyche holds faſt upon her, no perils can hurt, no terrors diſmay her. She carries an Eiſoptron

which, whenever Pſyche looks too earneſtly upon the ground, ſhe holds under her and gives her by reflection therein a glimpſe of the Glories above. He would not have omitted the golden anchor, only differed a little from us in the ſhape, for he ſaid it was made like a croſs, ſuch as was uſed for the execution of malefactors, and that the three Goddeſſes mounting Pſyche thereon proceeded with her through the Vehicular regions until they came to the gates of Heaven; where Elpis and Piſtis, delivering over their charge to Eiſoroſis, deſcended again, but Urania entered with her into the bleſſed abodes. This Piſtis was a great favourite of his, and he lamented grievouſly on hearing accounts from below that mankind had worſhipped a counterfeit in her ſtead.

This Pſeudo-piſtis was a moſt furious power, imperious, violent and cruel, carrying ſcourges, ſwords and firebrands, to take vengeance of any that but dared to caſt a diſreſpectfull look upon her. She ſhowed frightfull images of dungeons, flames and ſpectres, in her Eiſoptron, and while Pſyche was terrified in looking at them, ſhe picked her pocket and ſometimes ſtripped the cloaths off her back. She practiſed a thouſand frantic tricks and abſurdities till ſhe became a laughing-ſtock to the ſcoffers. He ſaid ſhe might

eaſily be diſtinguiſhed from the genuine, being always accompanied by ambition, tyranny, vanity, avarice, luxury or ſome of the infernal train: whereas the true Piſtis never appeared far aſunder from Urania. And ſhe did everything by dint of arbitrary command, obligation, fear and terror: whereas the real Piſtis employed fear only as an inſtrument to work the beginning of wiſdom, but when Urania took poſſeſſion of the car fear was baniſhed quite away. What then, aſked I, do you think he would have ſaid of our modern methodiſts, who pretend to quote him for their aſſertion that, provided a man believes himſelf one of the elect, it is not farthing matter what his morals are? Perhaps, replied Plato, he would have anſwer: Thou fool, knoweſt thou not that faith is manifeſted by works, as the tree by its fruit? and that health of mind as well as body is preſerved ſound by conſtant exerciſe of outward actions? Socrates uſed to be much delighted with his deſcription of the Uranian Venus. I don't doubt but you remember it. Pray, ſays I to Locke, where is that? In the thirteenth to the Corinthians, ſays he.

57. The obliging Gentleman-philoſopher proceeded to ſome other of his doctrines which he explained after his own

but the ancient ſtile and philoſophy differing a little from the modern, I could not always comprehend him, till Locke explained them further in a manner accommodated to the preſent Theory. I would gladly relate what was ſaid by them both, for the Cilician doctrines interpreted by philoſophers cannot fail of being very curious and inſtructive: but to my great regret I cannot recollect it yet. For Gellius, finding my ſenſory fill apace and not knowing how much more there might be to come, interlined theſe diſcourſes, which he, being a heathen and a man of weak judgement, looked upon as matters of no great importance, in very ſmall characters between the former writing: ſo that the inner membrane I carried with me being not yet fallen into the fine ſtrokes of theſe little letters, I cannot poſſibly read them. But perhaps ſome time or other it may have worked in ſo that I may diſcern them plain enough, if not to tranſcribe, at leaſt to recover the main ſence and ſubſtance of them.

The next legible writing recounts that Locke and I, having dropped Plato at the Grecian quarter, came back to the place from whence we ſet out. As we paſſed along, after thanking my patron for the favours he had procured for me from the ancient ſages, I added, that if it was not treſpaſſing too much

upon his goodneſs I would beg an introduction to one of the moderns. Whom would you ſee? ſays he. There are but few of them within reach: for being new inhabitants here they are gone to viſit the regions round about; as your young gentlemen below are exhorted to travel for the finiſhing part of their education. Newton is run after the great comet that appeared in 1685 to try the juſtneſs of his calculations upon its trajectory. Huygens has undertaken a longer journey to meaſure the diſtance, magnitude and brightneſs of the Dog-ſtar. Theory Burnet ſet out upon a viſit to Jupiter as being an earth in its antediluvian ſtate. He wants to peep into the great hole Aſtronomers obſerve there, in hopes of ſeeing the great abyſs beneath, and remarking how the earth ſtands in the water and out of the water. He then goes to Saturn to examine whether the ring be not a part of the paradiſiacal cruſt not yet broken in. Whiſton is engaged in a wild-gooſe chaſe among all the comets to find which of them will bring on the conflagration, that he may calculate preciſely in what year the Millennium begins, wherein he is to be chief Meſſenger, Arch-biſhop, Metropolitan and Primate of all the new earth. And the reſt, almoſt all, are diſperſed abroad one way or other in queſt of ſome diſcovery hitting their fancy. Oh!

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ſays I, it was none of thoſe you named: tho' I ſhould like well enough to have a converſation with them, but we ſhall not have time for everything. The perſon I thought of was the famous German profeſſor Stahl. That's lucky, ſays Locke, for he being of very heavy flegmatic temperament has not learned to go yet, ſo we ſhall be ſure of finding him at home.

But what can you want with him? Sure you don't deſign to ſtudy Phyſic at theſe years. No, no, ſays I. I know no more of that ſcience than Socrates's one thing, and if I ſhould dabble in it now, I might loſe that ſingle point of knowledge and chance to quack myſelf into diſtempers. But as he has joined natural philoſophy with medicine, I was curious to try whether ſome improvements might not be gotten from him, and have read ſo much of his True medical Theory as relates to ſubjects in my way; as likewiſe his controverſial tract entitled the Idle Buſineſs alias the Shadow-fight: but can make neither head nor tail of them. Yet I am the leſs mortified becauſe I find other people cannot agree what his opinions were, and therefore ſome of them muſt have miſunderſtood him. Boerhave makes him hold, that the mother's imagination forms the fœtus. Hartley, that the fœtus forms itſelf, and that

that all our automatic motions were originally voluntary actions of the child. His antagoniſt in the Shadow-fight charges him with believing the ſoul diviſible, for which reaſon the pieces of an eel cut aſunder continue to wriggle becauſe there is a bit of ſoul left in each of them. And to my thinking he allows nothing automatic even in the grown man, but that we place the particles of our daily nutriment every one in its proper ſtation by our own Will: particularly in his ſection upon the Sphacelus, where he ſeems to aſcribe the ſpreading of a mortification to the lazineſs of the mind, which withdraws her activity from the ſound parts adjacent, and ſo lets the putrid humours continually gather ground upon her. Now I love always to go to the fountain head, and ſhould be glad to know from his own mouth which or whether any of us be in the right.

Well, ſays he, I'll carry you to the conference to humour you, but queſtion whether you will be much the wiſer for it. Your deſire of recurring always to the ſpring head is commendable, but I cannot promiſe you much benefit here: for our ſpring runs ice rather than water, that one had more need bring a hatchet to cut out a ſlice than a pitcher to draw with. For as Plato told us juſt now of a better man, he has no happy facility

facility of expreſſing himſelf: beſides he is not a very converſible creature, having brought up hither plenty of grumous concretions and fæces of cyſtic bile, which make him ſullen, peeviſh and fractious. You muſt behave very reſpectfully, ſeem to comprehend him whether you do or no, and contrive if you can ſometimes to imitate his language without mimicking it; 'twill pleaſe and perhaps make him more communicative. He has a large fund of honeſt induſtry and indefatigable zeal for the good of his fellow creatures, which will prevail at length over his concretions, diſcharging them gradually with the help of our needles; for true hearty charity will cure as well as cover a multitude of ſins. The Faculty below hold themſelves much obliged to him for many uſefull improvements he has made in the ſcience. So you muſt learn not to think meanly of a man that has any valuable talent with a right diſpoſition to uſe it, becauſe he cannot make a handſome bow nor run ye off an elegant period. Oh! no, ſays I, the ſolid always carried the preference in my eſtimation before the ſpecious. Yet methinks the example you have juſt now laid before me, is a further juſtification of my aiming to get aſſiſtance from the polite arts for lifting up my profound ſpeculations nearer the common

mon ſurface, that more people may be capable and willing to pick them up.

58. But ſince I preſume we have ſtill ſome length of way to the end of our ſtage, give me leave to aſk who is that antagoniſt whom he bumps and pommels ſo furiouſly in his Shadow-fight, for he never calls him anything but Mr. Author. That, ſays Locke, you might have known could be none other than Leibnitz by his claiming the firſt thought of a pre-eſtabliſhed harmony. What! ſays I, that veteran polemic who battled ſo long with Dr. Clarke? Indeed he ſhows himſelf the better diſciplined ſoldier of the two in the Shadow-fight, and handles his arms much cleverer, at leaſt ſo far as relates to the ſtile.

Pray, has not he an adopted family among you? for two of our countrymen, Hartley and Berkley, viſibly derive from him, beſides the foreigner Mallebranche. How ſo, ſays Locke, did they maintain his doctrine of pre-eſtabliſhed harmony? I don't ſay that, replied I, but they broached opinions which might naturally reſult from it. For he laid down for his foundation that ſpirits being Monades and matter infinitely diviſible, there was no proportion between them, and therefore it was impoſſible they ſhould in any manner affect or operate upon one

one another. No doubt he overlooked the horrid conſequence that muſt follow from thence, namely, that neither can God himſelf operate upon us: for though he be a Monas and we are Monades, yet there can be no proportion between that which fills all immenſity and that which lies circumſcribed within narrower limits than imagination can define. However, upon this foundation he concluded there muſt be two courſes of Providence eſtabliſhed, wholly independent on each other, governed by ſeparate laws: one for the motions of matter by a neceſſary chain of cauſes and effects, the other for the perceptions of ſpirit by an unalterable ſucceſſion of ideas: but both ſo admirably contrived as in every ſtep of their progreſs exactly to harmonize and correſpond with each other. So that when upon finding myſelf cold I go to ſtir the fire, I can do nothing to make it burn, nor does it contribute anything towards warming me; but a convulſion ſeizes my arm which makes it mechanically catch hold on the poker and fall a poking: in the mean while a correſpondent ſeries of ideas introduce one another in my mind; for my coldneſs uſhers in the idea of taking the poker at the very inſtant when the convulſion ſeizes me; as the coals burn briſkly, though I really ſee nothing of them, I have

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an idea of a great blaze in mine eyes juſt when the flames begin to mount; and in conſequence of this, but without being anywiſe affected by their heat, comes the idea of feeling warmth.

From thence Hartley ſeems to have drawn his notion of the mechanical neceſſity of all human action: but he follows his original only half way, for though utterly rejecting any operation of ſpirit upon body, yet he allows body to operate upon ſpirit, and aſſerts that our ideas are all brought us by the vibratiuncles of a material ether.

Berkley will have it that ſpirit neither acts nor is acted upon by body, therefore not unreaſonably denies the exiſtence of matter as a thing wholly uſeleſs. For what need I have an arm by my ſide or coals in my grate, if I have no power to do anything with them, nor they of affecting me in any manner; and if they do not bear the leaſt ſhare in exciting thoſe ideas of poking, of ſeeing a blaze and of feeling warmth, which follow in ſucceſſion by laws of their own? Nor is it probable that God, who does nothing in vain, ſhould create a material world to be of no uſe to his ſpiritual, for whom he had provided other laws for bringing forth all the good and evil he fore-ordained ſhould fall upon them.

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As thoſe two gentlemen were certainly good and pious men, tis much they did not reflect that their doctrines muſt be utterly ſubverſive of all religion, morality and even common prudence. What encouragement or what room is there to aim at attaining a right tenour of conduct and ſentiment, or exhort others to the like? ſince endeavours we can make none, but muſt wait contentedly for ſuch thoughts, opinions, deſires and deſigns, as it ſhall pleaſe God to ſend us, either by the miniſtry of vibratiuncles or by the pre-eſtabliſhed order of ſucceſſion among ideas.

And the ſyſtem of the latter does great injury to two of the divine Attributes: for the corn, the fruits, the plants, the variety of proviſions for our ſuſtenance, our accommodation and our enjoyment, the wide-extended Ocean, the realm-bounding mountains, the immeaſurable expanſe of heaven, the numerous hoſt of Suns ſtationed at immenſe diſtances beſpangling our night, are ſtriking evidences to us of the power and magnificence of our Creator: which evidences will be utterly loſt, if the Suns, the heavens, the hills, the ſeas, the animals, the vegetables, have none other exiſtence or reality than in our own deluded imagination.

Then for Wiſdom, the very eſſence of that conſiſts in the apt diſpoſition of cauſes for producing

producing effects; and is diſplayed by the admirable contrivance apparent throughout the natural and moral world, wherein jarring elements, an endleſs variety of differently qualified bodies, incompatible intereſts and diſcordant paſſions, co-operate to maintain regularity in nature, ſociety and good order among mankind, bringing forth unerringly their deſtined events by a thouſand ſucceſſive gradations and through a thouſand intricately-winding channels. Whereas there is no wiſdom in ſtringing a ſucceſſion of ideas, for this depends upon arbitrary Will and pleaſure. The idea of a plentifull harveſt, had God ſo pleaſed, might as well have ſucceeded the idea of a cricket match as the toils and cares of the huſbandman. And the ideas of health, activity and enjoyment, might as naturally have flowed from the idea of ſawing a block of marble into ſlabs as from that wonderfull ſtructure of bones, muſcles, bowels, veſſels, fibres, in the human body diſcoverable by diſſections of anatomy. Thus the Maker of this ſtupendous univerſe is debaſed to the character of a fancifull poet or romancer, occupied ſolely in leading imagination along an endleſs variety of trains, which have no truth nor Being elſewhere than in our ideas.

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Nevertheleſs in dealing among theſe and ſuch like perſons of deep ſpeculation, I have obſerved one particular in confirmation of my own ſentiments, that they all in general (for I will not except Stahl, becauſe I do not believe he ever thought of cutting the ſoul of an eel in pieces) ſeem to hold that every perceptive Being muſt be a true individual; and that every compound or diviſible ſubſtance, ſuch as are all the bodies falling under our ſenſes or knowledge, is not one thing but a collection or aggregate of many.

59. I don't know whether my patron attended to my prattle: tis beſt for my credit to ſuppoſe he would not interrupt me for fear I ſhould not have time to ſay out all my ſay: for I had but juſt vented my laſt ſhrewd obſervation, when I found we ſtood ſtill cloſe by a bag which looked more lumpiſh and made of coarſer ſtuff than any I had ſeen. There, ſays my guide, there is your oracle. Perhaps I may not get you an audience now you are come. He gave it five or ſix gentle taps and hallooed to it as many times; but nothing enſued. Pray, ſays I, had not you better talk to it in the ſentient language? He don't underſtand that, ſays he, though we can underſtand him plain enough: for he has a wonderfull propenſity in thruſting his own notions upon other people, but as great back-

Putredo and Sphacelus take it! What a deal of pother is here to pleaſe a young fellow's whims, yea, vagaries, not to ſay fooleries, nor yet impertinencies! We then beheld a head with a ſtern hard-featured countenance riſe ſlowly up, like a ghoſt through the trap door of a ſtage. Come, ſays my guide, be quick. Don't waſte the Doctor's precious moments.

60. Venerable Sir, ſays I, ſon and heir of Eſculapius, that I may not ſtick in the firſt threſhold, I would be glad to know whether I rightly comprehend the force of thoſe introductory terms which open the door to all the reſt: I mean a mixture, a compound, a machine, an engine or inſtrument or organ. Prithee, ſays the profeſſor, none of your faſhionable, yea, vulgar, not to ſay, goſſiping, nor yet, finical language. You muſt learn to uſe the ſcientific terms if you would be good for anything, and ſay mixtion, compoſition, mechaniſm, organiſm, as well in entire ſyſtems as in their ſundry parts, yea, members, and moreover, the ſpecialleſt ſpecies of them. I thank you learned Maſter, ſays I, for your correction, which ſhall not be thrown away upon me. Now I apprehend thoſe four things are under-ſpecies of one another: ſo that a particular kind of mixtion is a compoſition, a particular kind of compoſition is a mechaniſm, and ſome mechaniſms

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or light armature: they are too reſpectable a body. You know my voice, that I am not Mr. Author nor one of his adherents. I have made bold to bring a new adopted ſon of mine to beg a detachment of your ſtatarian ſoldiers to eſcort him into the regions of phyſiology and pathology. A commendable attempt! ſays the bag, yea a laudable, not to ſay, noble ambition! But what need he plague me? Is not my True Theory to be had? He may learn there every thing that is to be learned. He has had recourſe to that, ſays my patron, but being diffident of his own capacity he is not ſure of comprehending everything exactly, and wiſhes earneſtly to be ſet right from your own mouth. Has your boy any brains, quoth the bag, yea, is he attentive, not to ſay, docible, nor yet, tractable? As for brains, replied my patron, it does not become the partiality of a parent to pronounce upon them: but I have always found him very deſirous of learning while under my tuition. Well, well, quoth the voice, let him propoſe his difficulties. But, added my conductor, my ſon has been ſo conſtantly uſed to ſenſible objects that he cannot hear what anybody ſays unleſs he has a face to look at. Do ſo much as put out a head to humour him and make his improvement eaſier. Piſh! Phoo! grumbles the bag.

handle nor walk nor ſpeak unleſs he ſets them at work; yet to my apprehenſion the heart and arteries, bowels and other veſſels, ſeem to fall under the idea of meer mechaniſms. Whereas you have taught us that the whole human body, together with all its viſcera, yea, chylepoietic digeſtories, not to ſay, ſanguiferous trunks, nor yet, minutiſſim glands, and moreover, ſpecialleſt ſpecies of ſecretory ducts, and even cellules of the adipoſe membrane, are ſo many diſtinct organiſms. I ſee, ſays the profeſſor, your ſon is a little dull of apprehenſion: but that, you know, he cannot help. Therefore tho' we are confident that everything ſet forth in our Theory radiates, as the ſaying is, with its own luſtre, yet we ſhall caſt a further blaze upon it by one or two familiar examples in condeſcenſion to ſhallow capacities. Mind me then, child. Suppoſe you beſpeak a clock of artificial and workman like conſtruction with everyway-multiform-exquiſitely-mechanical circumſtances belonging to it. The artificer brings it home, puts it up properly upon the dimidiate platform of your ſtaircaſe, and ſets it exactly by the equation table: now it is an organiſm. But if you let it go down, and after winding it up again ſhould, either through oſcitancy or want of ſufficient ſkill, ſet it at hap hazard, ſo as to make

make it ſtrike four when it ought to ſtrike one; or lengthen the pendulum, ſo that it loſes ten minutes an hour: then it is nothing but a mechaniſm. Again, ſuppoſe in ſome remote, yea, hitherto perhaps by human induſtry unreached regions of the terraqueous globe, there ſhould be large tracts of country or iſlands, which by the ſpontaneous condition of their ſoils, their waters, their hills and their vallies, ſhould be beautifully adorned with woods and fields and animals of various kinds; nobody, I think, would contradict that all this proceeds from meer mechaniſm: and it muſt appear, I think, with the ſame evidence that there is nothing in act organical among all theſe circumſtances. Send a colony to one of thoſe lands, who ſhall build houſes, dig cellars, raiſe proviſions for themſelves and their domeſtic animals, plant trees and corn which the ground may nouriſh and bring up quite to maturity: then it immediately becomes an organiſm. I am a little ſuſpicious, ſays Locke, that my boy does not fully comprehend you yet. No? cries the venerable in ſurprize, He muſt be a blockhead, yea, a numſkull, not to ſay, a beetle, nor yet, a blunderbuſs, if he does not. Oh, yes! ſays I. The celeberrimous Doctor has made the thing as clear as the Sun. I can eaſily underſtand how any tract

of land or water may become an organiſm. I remember when I was a ſtripling, the vaſt Pacific Ocean, commonly, yea, vulgarly, not to ſay, news-paperrically, nor yet, tea-tabellically, and moreover, among the ſpe-cialleſt ſpecies of ale-drinking, burthen-car-rying, fiſh-ſelling rhetoricians, called, ap-pellated, as the ſaying is, and annominated, the South-ſea, was made an engine, I mean organiſm, to pick people's pockets and ruin half the nation. The like had been done but the year before in a neighbouring nation with the great river, the river Miſſiſipi. And tis not impoſſible that a few years hence the three rich Nabobſhips of Bengal, Bahar and Orixa, may be turned to the ſame laudable purpoſes.

61. It quickly appeared I had committed murder, his features, which before were hard as oak, became now as hard as rock, and he began to draw in his head with as much ſpeed as his great gravity would permit. But Locke, being a good deal nimbler, claſped him un-der the chin with two ſtout plowman's hands, crying at the ſame time. Pray, Mynheer, dear Doctor, celeberrimous Doctor, inſig-nite illuſtriſſim Doctor, Hallenſian ſtar cul-minating in the zenith of brightneſs. Never mind what a child ſays. I am ſure he meant no harm. Twas only his vanity made him pretend

pretend to underſtand you when he really did not. I durſt not utter a ſyllable all this while for fear of making matters worſe, but kept drawing myſelf up with the hand I was holden by till my vehicle touched Locke's, expecting he would feel my thoughts. He then let him go, when inſtantly the head ſhot in, like a large knife into a new ſheath when by preſſing with might and main you have juſt overcome the ſtifneſs at the entrance. We now had only a ſhapeleſs bag before us: but we ſaw the vocal fibres agitate all over, and heard a vehement eager grunting, ſuch as the hogs make when a ſtrange pig comes into the yard.

So we left Mynheer Celeberrimous to compoſe himſelf and make peace with his own ſhadow as well as he could: and being gotten to ſome diſtance, Locke owned I was in the right not to wiſh the conference might be renewed, for I ſhould never have profited by it. So I believed, quoth I, for he is a bar's length more profound than Pythagoras. Pythagoras, returned he, had his reaſons for being profound; but this man is profound becauſe he cannot help it. But how came you to be ſo careleſs as to diſguſt him after all the hints I had given you? Why, ſays I, did not I follow your injunctions to a hair? Truly, ſays he, ſcarce to the thickneſs of a cable.

cable. Inſtead of appearing to comprehend him, you ſhowed yourſelf reſolved to miſ-apprehend him, nor did you obſerve the charge I gave you to diſtinguiſh between imitation and mimickry. There is one caution very needfull for you airy gentlemen to bear in mind, Never hazard giving offence for ſake of a joke. Well, ſays I, this is the ſecond time I have ſuffered by my indiſcretion: tho I have ſome excuſe here, for he ſo be-block-headed and be-blunderbuſt me about as was enough to hurry anybody and throw them off their guard.

But ſince the miſchief is paſt remedy I muſt reſt contentedly under it: unleſs you will be ſo kind as to repair the damage by giving me a ſyſtem of his ſentiments. I am ſure you can do it accurately, for you told me he could talk currently to you, tho' not with you, in the ſentient language. But then, ſays Locke, you muſt tell me what part of this ſyſtem you would have: for the medical would be of no uſe to you, and the phyſical, moſt of it, ſtands nearly connected with the other. That part, ſays I, relating to the formation of the fœtus. My patron aſked what good it would do me to know that. I told him, Perhaps it might furniſh me with an argument from analogy in confirmation of a point I have been labouring to maintain, namely, that our conduct

conduct upon earth may naturally have an effect upon our condition afterwards. For if it could be made appear by the labours of an eminent phyſician and carefull examiner into the ſecrets of human nature, that our terreſtial happineſs is affected by our behaviour in the uterine ſtate, a probable inference might be drawn from thence, that all the ſeveral forms of Being we paſs through, are by the laws of nature made dependent upon one another, and each of them preparatory to the next. Now my curioſity to conſult Mynheer Celeberrimous was firſt raiſed by Hartley, from whoſe hints concerning him I was ſimple enough to expect he would ſhow me by undeniable arguments, drawn from his medical ſcience, that our health or diſtemperature of conſtitution, our vigour or weakneſs of body, our quickneſs or dulneſs of parts, and even our natural averſion or propenſity to particular vices, were owing to the prudent or careleſs management of ourſelves before birth. But alaſs! how was I diſappointed! when inſtead of clear demonſtrations from experience and diſcoveries of anatomy, I was preſented with a confuſed Chaos wherein I could diſcern nothing diſtinctly, and even ſuſpected the Celeberrimous did not always underſtand himſelf. I was in hopes too of finding ſomething concerning the animalcules; for tho' their exiſtence

iſtence ſeems generally believed among my learned cotemporaries, it is not admitted by everybody. Might I be ſo bold as to aſk what is the real truth upon that article? My patron rebuked me for this laſt preſumption.

Prithee, ſays he, don't think to palm your notions upon the world below for vehicular truths. I ſhall not give my ſanction to ſuch an attempt, I aſſure ye. Whatever might tend to the improvement of your religious and moral ſentiments I have already told you. All informations that have been ſent from above were given with that ſole view, and whoever ſeeks for anything further in them groſsly miſtakes their meaning. As for matters meerly ſpeculative you muſt be content with ſuch glimmerings as human ſagacity can ſtrike out. Your new acquaintance has made ſome alterations in his ſyſtem by his converſe among us, which render it a little leſs perplexed and incoherent: and I believe you had rather I ſhould give it you in this condition than preciſely that it ſtood with him in upon earth. Nevertheleſs, having ſtore of concretions remaining, as you might perceive juſt now, he has not quite gotten rid of human prejudices and human errors: ſo you muſt ſtill look upon what I ſhall tell you from him as the opinions of a mortal, not as the knowledge of a vehicle.

62. He

62. He had no thought of the animalcules below, but ſince Leuwenhoek and Boerhave came up, has been made a thorough convert to that doctrine. He ſays the animalcule gets into the Ovum at the broken end of the Calyx, where it finds a tube growing narrower by degrees, into which it puſhes with vehemence, until being ſtreightened on all ſides by the cloſeneſs of the paſſage, it cannot move neither forwards nor backwards nor even bend its little body; nevertheleſs being all nerve and fibre, it exerts itſelf ſtrenuouſly in every point of its ſurface. Thoſe points in the internal ſurface of the Ovum which are ſoft and ſuſceptible of its action, adhere to it and receive its impulſe, which continually protruding them forwards cauſes them to grow firſt into an embryo, then into a fœtus, and laſtly the full-formed child. But as there are multitudes of fibres capable of extenſion in different degrees, and they often ſtick to one another, if the ends of thoſe which have done growing ſhould faſten to the ſides of the others, it muſt neceſſarily ſtop their direct progreſs and cauſe them to double into folds. Thus the heart, which at firſt was a ſtrait canal, becomes doubled into ventricles and auricles. Thus the ſix bowels affording a paſſage to the victuals from our ſtomachs, are one continued tube eſteemed ſix times the length

length of the man, but folded among one another ſo as to lie commodiouſly within the Abdomen. Thus likewiſe the ſmaller fibres become convoluted into Plexuſes, Ganglions, Glands and winding ducts.

If this extenſion was not owing to the action of the animalcule, why ſhould it never take place in the Ovum before being impregnated therewith? for that receives continual nouriſhment from the Ovary wherein it was produced. Nor does the child wholly leave off this exerciſe upon birth, as appears by the grunting noiſe it frequently makes, eſpecially after being fed, which the nurſes call thriving becauſe they find by experience that it contributes to the growth and nouriſhment of the babe. And even when arrived to years of maturity, we cannot forbear ſometimes yawning and ſtretching, ſuppoſed owing to ſome perſpirable matter wanting to be diſcharged, which this effort helps to puſh forward and throw off. Thus the fœtus does not want for employment, being perpetually occupied from its firſt union with the Ovum in diſtending its fibres; which it is led to do by an inſtinct, that is, by ſenſations ſometimes perhaps painfull occaſioning maims, diſtortions and imperfections, but for the moſt part pleaſurable aſſiſting in the growth of the viſcera, limbs and members: for good plight

of

of body beſpeaks an eaſy mind, and anxiety is obſerved to vitiate the juices and corrode the fleſh. Boerhave has remarked that pleaſure and pain proceed from the ſame mechanical cauſes operating only in a different degree: a nerve moderately ſtretched yields a pleaſing titillation, when almoſt ready to break it gives anguiſh, and when quite broken eaſe enſues. In the former caſe the mind ſtrives to thruſt forward the hither part of the nerve to meet the titillation and feel it more ſenſibly; in the latter to draw it back either for cloſing the paſſage or attaining eaſe by a complete rupture. Thus whenever exerting her activity to extend, ſhe is in a ſtate of pleaſure: when to contract or withdraw, in the contrary. And this may account for thoſe ſudden amputations of an arm or a foot ſometimes happening on frights of the mother: for a violent contraction may ſnap ſhort the tender fibres juſt in the place where the uneaſineſs was felt.

Therefore what Boerhave aſſerts of the fœtus paſſing far the greater part of its time in ſleep without any ideas, muſt be underſtood of ſuch ideas from external objects as engage the notice of men: for ideas may ſpring from inward feelings while the limbs and outer parts lie motionleſs, as in ſleep. But as the ſenſible nerves grow in length and become

become gradually connected with remoter parts of the diſtended Ovum, ſenſation follows their progreſs and ſeems always taken at the very extremity of the nerve conveying it: hence we apprehend ourſelves perceiving at our eyes or our ears or our fingers ends, and eſteem ourſelves preſent throughout the whole ſurface of our body; or rather beyond, our imagination renewing that antiquated notion of ſomething going out from the eye quite to the object, ſo that we account done in our preſence whatever is done in our ſight. It muſt not be ſuppoſed the fœtus proceeds with ſkill or forecaſt, or knows the uſes of the limbs and veſſels it forms; but is directed to exert its activity from time to time at the proper places by ſenſations of preſent pleaſure and pain, excited mechanically by the circulating juices and groſs compoſition ſurrounding it.

He ſays further that the animalcules are variouſly ſized and conſtituted according to the origin whereout they ſprung, and ſo are the Ova; whence it comes that the child takes after both father and mother jointly: but as the ſame tree bears differently conditioned fruit, ſo both animalcules and Ova of the ſame growth are not all exactly alike; and hence it happens that children of the ſame parents differ widely in their diſpoſition,

make

make and features, Yet there is another cauſe, which encreaſes the difference, namely, the occurrencies befalling the mother during geſtation: for the ſtate of her imagination affects the burthen ſhe bears, not immediately by mechanical operation, but by influencing the imagination of the fœtus. This he attempts to prove by many inſtances, as well from his own experience as the teſtimony of Boerhave, of very extraordinary effects produced by the frights and longings of women. He owns however that ſome perſons of great knowledge do not admit the reality of thoſe inſtances, but thinks their bare denial of the cauſe without accounting any other way for the facts, which are inconteſtable, not ſufficient to ſhake the authority of the greater numbers who maintain it.

63. Here I begged leave to put in a word of what I had heard among my cotemporaries relating to this affair of the mother's imagination: for that I knew a man eminent in his profeſſion, perhaps the beſt anatomiſt in Europe, who treated this as an idle notion, inſiſting that the ſuppoſed marks are mere ſports of nature, like the ſpots and warts often found upon apples: but when any thing of this ſort happened, the mother hunted about for ſome fright or longing ſhe could recollect, and by an after-thought aſſigned that for the

cauſe. On the other hand I was told by a man-midwife of very great repute in our Metropolis, that once upon a delivery, wherein nothing appeared amiſs to his obſervation either in the mother or the child, ſhe preſſed him earneſtly to examine the hands: accordingly when the child was carried into the next room, he took the firſt opportunity to examine the hands, and found on each of them a ſupernumerary finger, which adhering only by a bit of ſkin, he ſnipped them off with a pair of ſciſſars and preſently healed up the wound with a little ſalve. It was thought proper in the family that this ſhould be concealed from the mother; ſo upon her aſking him he was forced to tell her he had found the hands ſuch in all reſpects as might be expected in a healthy vigorous child. She then cried out in a tranſport of joy that ſhe was extremely glad of it, for that on ſuch a particular day, being in a chariot, a beggar woman had thruſt in a pair of hands with ſix fingers, which had alarmed her greatly, and ever ſince it had run ſtrongly in her head that the child would be born with the like. Now this could not be an after-thought in the mother to account for a phenomenon ſhe never knew of. If I were ever to ſee the Celeberrimous again, I would recommend to get ſome of his neighbours, who go down to

earth

earth, to bring him a report of the caſes cited from very good authorities by Dr. Douglaſs in his Criterion of miracles, wherein are ſeveral accounts of aſtoniſhing effects produced upon the bodies of perſons in years by a ſtrong impulſe of imagination. For if that faculty has ſo great a power over the dry and ſtifned fibres of an adult, it may well be preſumed to act with much greater force upon the tender filmy fleſh of a fœtus. I'll give him your hints, ſays my patron, which I doubt not he will thank you for: and perhaps they may attone with him for your late rudeneſs. And poſſibly he may learn ſomething from Gellius by the ſketches obſerved in the tablet of your memory. I am afraid, ſays I, they will be very imperfect, for it being ſome years ſince I read the book the traces are in great meaſure worn out. But probably Gellius may be good natured enough, when he hears what we have been talking about, to inſpect the ſenſory of ſome other perſon who has the impreſſions freſher.

But, continued my inſtructor, with reſpect to the objections of anatomiſts, our profeſſor ſays the point does not lie within the compaſs of their art to decide: for between the Placenta and Uterus, there lies a Mucus or thick humour, which Boerhave will agree with him is not properly a humour, but a conge-

ries of exceeding fine veſſels, too fine for any inſtrument of the anatomiſt to trace out; nevertheleſs they may ſuffice to carry on the communication of ideas between the mother and the infant. Yet you muſt not imagine the very ſame ideas propagated from one to tother; for when the mother is terrified with threatning words, the embryo cannot be ſuppoſed to have the ſound of them in its unformed ears, much leſs to underſtand their dangerous meaning: nor when ſhe longs for a peach, can it be thought to perceive the fine flavour or beautiful bloom that ſtrike her fancy. But the modifications and motions of matter may excite ideas correſpondent to thoſe which occaſioned them, yet without their being ſimilar: and of this you may find examples in common life.

When a man writes a treatiſe, the ideas in his head direct him to the matter and manner of his compoſition: if he ſends it to the preſs, the compoſitor cannot place his types without ideas, which he takes ſtep by ſtep from the copy before him: yet are his ideas very different from thoſe of the author, who may be preſumed continually attentive to the ſtrength of his reaſonings, the aptneſs of his figures and propriety of his language, without much regarding the grammar and ſpelling, which flow ſpontaneouſly from his experienced

ced pen; whereas the compoſitor's mind is wholly occupied with the letters and orthography, he thinks nothing of the argument, nor manner of handling it. Then again the reader pays little regard to letters and ſyllables, 'tis enough if there be no groſs miſsprint or egregious blunder to draw off his notice, he takes in whole ſentences and paragraphs at a glance, and directs his attention to obſerve the main tenour and diſpoſition of the performance. Nevertheleſs the ideashe receives perhaps may vary greatly from thoſe in which the author wrote: what ſtruck the one as ſomething ſublime, humorous or elegant, may ſeem low, inſipid and vulgar to the other; what one thought demonſtration, to the other may appear a rope of ſand; what was dictated to the one by a ſpirit of rational piety, may raiſe in the other an idea of prophaneſs or ſuperſtition. Thus the ideas of all three tho' far from being ſimilar, correſpond and depend upon each other: for had the author had other thoughts, he would have written in another manner, the compoſitor would have ranged his types otherwiſe, and another train of ideas would have been ſuggeſted to the reader.

He is grown ſo zealous an advocate for the animalcles as to inſiſt that they are rational creatures, becauſe their being never found

unleſs in the cellules producing them, in the Epididymis, the Vas deferens and the Veſicles, altho' the humour they float in is known to diffuſe over the whole human body, indicates a choice and diſcretion that withholds them from entering places unfit for their accommodation. Beſides, it ſtands to reaſon that the ethereal body ſhould have a fuller uſe of all its powers, the thinner and finer the elementary covering is wherein it lies enveloped: as a man has the fuller uſe of his arms and fingers in kid gloves and a ſilk waiſtcoat than if he put on a great horſeman's coat and a pair of heavy gauntlets. And the rationality of man proceeds from there being ſome hollow cellules in the Ovum, which do not adhere to the animalcule: whereas in the brutes and inſects the groſs elementary body preſſes every where cloſe upon the little inhabitant within, ſo that it cannot act in any point except in thoſe alone where the groſs covering is yielding and movable by it. Therefore tho' they diſtinguiſh and judge, they have ſuch judgements only as their ſenſes from time to time impreſs upon them: but man poſſeſſes a power of acting upon his own thoughts and calling up ideas of reflection without aid of external objects. Yet is this power leſs than in his original ſtate, for thoſe ethereal ſtrings which are drawn

drawn out to an immoderate length by the diſtenſion of the Ovum in its growth, muſt hinder the operation of the others: juſt as a man who ſhould have the fingers of one hand thruſt into a low waxen ceiling, which kept them always ſtretched at arms length, would not have ſo full a uſe of the other arm as if both were at liberty.

64. He has battled ſtrenuouſly with ſome who denied there could be much ſcope for action and enjoyment within ſo narrow a priſon as the animalcles were cooped up in: for, ſays he, all magnitude is relative to the ſize of the creatures obſerving it. Upon earth we uſed to take for the baſis of our admeaſurements the breadth of a large man's thumb, which we called an inch: twelve thumbs were ſuppoſed the length of his foot: ſomething more than five of thoſe feet made his pace in walking faſt: a thouſand of his paces made a mile: and by miles or thouſand paces we computed the largeſt tracts of country, the circuit of the globe, the diſtance of the Sun and planets. Thus our higheſt computations ſtill bore a reference to the parts of our human body. Now imagine animalcules to take their riſe in meaſuring from the width of their tail, which we may ſuppoſe the ſame to them as a foot was to us: let five of thoſe feet, or better, go to a pace, that is, ſuch

length as they can throw themſelves forward by one wriggle of their tail: then reckon by animalcular miles or thouſands of ſuch paces, and you will find more of them in the many winding ducts open to their paſſage than you would have miles to pay for a poſt-chaiſe to carry you about all the roads in England. But you would hardly think a man kept in cloſe impriſonment, who ſhould have the whole kingdom of England to range in.

He will needs have it that the entrance of a particular one among their number into the Calyx, is not matter of chance, but ſettled by certain rules founded upon ſolid reaſons: nor is it claimed as a privilege, but ſubmitted to as a burthen unreluctantly upon a motive of public ſpirit; becauſe if the race of men were to fail, the race of animalcles muſt ceaſe too for want of a proper habitation to ſubſiſt in. It has been objected againſt him, that the violent friſking motion with which they are always found to dart to and fro, does not give the appearance of a prudent conſiderate animal. To this he anſwers that this is not their natural motion, which is more ſedate and regular while in their proper places of abode: but they are never ſeen with the microſcope unleſs in a dying ſtate upon being driven out of their element. Yet are their agitations neither effects of wantoneſs nor expreſſions of pain

pain or uneaſineſs, for death is terrible to man alone: of all other creatures the inferior know not what it is, and the more intelligent know it is nothing more than a paſſage from one ſtate of exiſtence into another. Therefore tho' the wanton waſte and deſtruction of them be a ſpecies of murder, they lie under no ſuch terrors as mortal man upon falling into the murderer's hands: they perceive their material integument beginning to break, and exert all their efforts to rend it aſunder the ſooner. Have you not obſerved the little inſect producing a gnat dart up and down with ſudden jerks and great velocity in the water, till one end being gotten open is thruſt up to the ſurface? when immediately iſſues forth the winged captive from its impriſonment, in joy, no doubt, and tranſport, ſoaring aloft to take poſſeſſion of its new aerial country. So Pſyche encloſed in the animalcule, upon finding the walls of her priſon crack, ſtruggles hard to haſten the total rupture, that ſhe may get a compleat deliverance from her immerſion in matter, regain her native heavens, and mingle among the hoſt of her congenial ſpirits.

65. I have now, added my patron, given you as much of his notions as you can want. You are not to take them all for Goſpel; but parables are employed in the Goſpel, and even popular

popular opinions not diſcountenanced when they can be turned to uſeful purpoſes. Much more the imaginations of learned and cloſe-thinking men may ſerve, when rightly applied, to enlarge your mind by enuring your imagination to follow more readily the judgements of reaſon. They may give you a quicker apprehenſion of an important truth built upon ſolid grounds, namely, that happineſs is not confined to the enjoyments and accommodations of human life. For the arm of the Al| Mighty is not ſo ſhort, nor the treaſures of his wiſdom ſo ſcanty, as that he ſhould have but one way to make the exiſtence of his creatures pleaſurable. He can give them what meaſure of gratification he judges proper in the body of a giant, an inſect or an animalcule, by intelligence and reaſon or groſs ſenſe and appetite, on earth or under ground, in water, air or ether, or naked and unembodied in any material compoſition whatſoever. As he changes their nature, he changes their ſituation too and the circumſtances of it, adapting each to the other: for various natures require various ſituations, and what would be wretchedneſs to one is enjoyment to another. You could not ſubſiſt in the waters where the great Leviathan takes his paſtime: and the pure air that gives you ſpirits would prove his certain deſtruction.

You

You would be miſerable without ſociety, light and exerciſe: but the fœtus lives ſatisfied and thrives, pent up in a dark and loneſome dungeon. Therefore conſult your preſent nature ſo far as to provide by what methods you can for its preſervation and well-being: but when called to another, where the meats and drinks, the lands and houſes, the diverſions and purſuits of men, could be of no uſe to you, yet follow without reluctance: for the ſame Power, who has furniſhed you ſo amply by a thouſand wiſe and wonderfull proviſions in one ſtate, will ſupply you as commodiouſly with the requiſites needfull for your accommodation and enjoyment in another. Truſt then ſtedfaſtly in him, and fear nothing: for wherever you go, you cannot go from under the eye of a beneficent governour and indulgent parent.

My good patron had his particular reaſons for ſumming up with this very grave concluſion: but tho' he did not diſcloſe them, they became apparent preſently. For no ſooner had he done than we ſaw ourſelves ſurrounded with a group of vehicles, who came up with great joy and alacrity to congratulate me, for that they perceived I was juſt going to be advanced. I could not help being ſtartled, notwithſtanding his laſt ſeaſonable admonition, having brought up ſome of thoſe apprehenſions

prehenſions natural to mortals upon an approaching change. I ſurveyed my outſide, but could ſee no alteration there: neither did I feel any thing unuſual within, except ſome conſiderable tremours which I knew were owing to my fears. However, in a few minutes my vehicle burſt, and I became inſtantly abſorbed into the Mundane ſoul.

66. As upon a man awaking in the morning out of ſleep, the dreams and viſions of the night vaniſh away, his ſenſes which had been kept ſtupefied throw open their windows, his activity that had lain ſuſpended returns, he reſumes the command of his limbs, recovers his ideas and underſtanding, and goes on with the ſchemes and occupations he had begun the day before: ſo upon my abſorption I found myſelf, not tranſlated into another ſpecies of creatures, but reſtored to myſelf again. I had the perfect command of my limbs, and their motions were familiar to me: I had that knowledge and judgement which is the reſult of experience. My body was immenſe yet I could manage it without trouble, my underſtanding extenſive yet without confuſion or perplexity: for the material Univerſe was my body, the ſeveral ſyſtems my limbs, the ſubtile fluids my circulating juices, and the face of nature my ſenſory. In that ſenſory I diſcovered all ſcience and wiſdom

wiſdom to direct me in the application of my powers which were vigorous and mighty, extending to every member and fibre of my vaſt compoſition. I had no external object to look upon, nor external ſubject to act upon: yet found an inexhauſtible variety to employ my large thoughts and unwearied activity within myſelf. I rolled the bulky planets in their courſes, and held them down to their orbits by my ſtrong attraction: I preſſed heavy bodies to the earth, ſqueezed together the particles of metals in firm coheſion, and darted the beams of light thro' the expanſe of innumerable heavens. I beheld the affairs of men, diſcerned all their ſprings of action, and knew how to ſet both them and the courſes of events ſo as to guide the wheels of fortune with unerring certainty.

Nor did I find the leaſt inclination to uſe my power wantonly or diſorderly in any ſingle inſtance; for wiſdom is ever ſteddy to itſelf and purſues invariably one grand and well concerted deſign. Good was my conſtant motive and an exact knowledge of every thing tending to promote it my perpetual direction. I knew my own immortality, nor did I look upon the ſhort excurſions into matter as a diſcontinuance of it. I was beyond expreſſion happy, the regular motions in my great body giving me a more cheerfull flow of ſpirits

and

and more pleaſing ſenſations than the moſt vigorous youthfull health; my imagination entertained with a multitude of varying, never ſatiating objects; my underſtanding capacious and clear; my judgement ſound and piercing; my conduct blameleſs, wiſe and ſatisfactory. Nor could anything fall out to diſturb me, for all the parts of my compoſition lay under my controul and inſpection: my circulations were not mechanical but voluntary, and if at any time I had a mind to change my poſition within my vaſt body, I could faſten to ſome particle of the circulating juices I had moved, which would tranſport me whitherſoever I wanted, yet without loſing ſight of the place I came from.

67. Yet with all theſe mighty powers and privileges I had no temptation to pride or vanity, for I knew that in my own individual I was weak and ignorant, unable to ſtir a mote in the Sun beams or produce a ſingle perception from my own fund: but all my knowledge was brought me by communication, and my operations performed by the joint concurrence of innumerable hoſts of ſubſtances of the ſame nature with myſelf ſurrounding me. For there being a general participation of ideas throughout the whole community, we had all the ſame apprehenſion, the ſame diſcernment of things, the ſame aims and purpoſes:

purpoſes: ſo there was no variation of ſentiment nor diſcordance of deſire among us. The thoughts of all were the thoughts of every one, and the actions of the whole the acts of each particular: for each was conſenting to whatever was done by the others, and no ſooner wiſhed to have a thing done than he ſaw it inſtantly performed. As we had but one mind and one Will, everything happened according to that Will; for pervading and being mingled with the corpuſcles of matter throughout the univerſe, we actuated the vaſt maſs, each contributing his ſhare, which tho' ſingly ſmall, yet when united with the reſt, ſufficed for every work how ſtupendous ſoever that was requiſite. We were ſenſible that our ſtrength lay in our unanimity, and in promoting the general good we promoted our own, which made us apply our endeavours with alacrity and delight. We took pleaſure in communicating our pleaſures, and tranſmitting our lights as faſt as we received them: by which means we had each of us a full diſplay of nature, and by reflection therein, of the Author of nature.

For tho' we could move and range the particles of matter as we pleaſed, we were ſenſible that we did not create them, but they owed their exiſtence, their ſolidity, their mobility and other primary qualities, to a higher Power.

Power. We perceived likewiſe that ſenſation was the ground-work of our knowledge, that ſenſation proceeded originally from matter, that if matter ſhould be withdrawn or loſe its quality of affecting us with perceptions, or our mutual communication cut off by removing us out of contiguity with one another, we ſhould utterly loſe our percipience and power of action. This convinced us that we ourſelves, altho' a nation of kings governing the univerſe with abſolute ſway, were ſubordinate and dependent. We conſidered that tho' our preſent views and judgements aroſe from the poſition wherein we had placed the ſeveral bodies of the univerſe large and minute, yet were we moved ſo to place them by contemplation of ſome former poſition: thus poſition followed poſition, but the whole muſt have had ſome beginning, which we could not give it, becauſe there muſt have been ſome prior order to ſerve for our motive and direction before we could begin to act. We ſaw further that our own exiſtence could not be neceſſary, we being many; becauſe what was neceſſary in one place muſt be ſo every where, and conſequently One, not in ſimilitude and communion only, as we were, but numerically and individually One. Therefore tho' we were conſcious of our community having

ſubſiſted

ſubſiſted from all eternity, nevertheleſs it muſt have been produced from eternity by a prior Cauſe, prior in order and efficacy if not in time.

68. Thus the conſideration of our own nature, together with the nature and diſpoſition of bodies throughout the univerſe, led us to the knowledge of God, whoſe work we were both in body and ſoul. We found ourſelves ſubjected to laws we did not make, to migrations into matter wherein parts of our ſubſtance lay enveloped as in a ſhell, cut off from all communication with the reſt. As we had both a retroſpect and proſpect of eternity, we regarded the longeſt of thoſe migrations but as a moment, no more than the ſmart a man feels on plucking out a hair from his face, therefore ſubmitted to them readily in our ſeveral turns; nevertheleſs we ſubmitted out of neceſſity, not out of choice. We obſerved the condition of our ſubſtances when immerſed in matter, their actions and events befalling them, and diſcerned uſes therein to ourſelves unthought of by them. We perceived a ſmall mixture of evil among their good; we would gladly have prevented it but could not without greater miſchief to ourſelves, for it was made neceſſary to our well-being. We ſometimes, upon rare and extraordinary occaſions, diſcovered motions

we did not produce, events we did not bring to paſs; which convinced us of an interpoſition to reſtrain the growth of evil, and to reſcue thoſe immerſed ſubſtances to whom the courſes of nature had rendered it perpetual. Theſe obſervations diſplayed to us the divine Attributes, we ſaw them conſiſtent and aiding each other, with a clearer and fuller view than mortal eye can reach or mortal heart conceive: we beheld Glories ineffable which it is not lawfull, or rather not poſſible to utter; nevertheleſs there were greater Glories behind, which no created intelligence can penetrate.

69. The contemplation of theſe Attributes, which we ſaw were parts only of the Divine Eſſence, inſpired us with tranſcendent admiration, an ardent love and filial reverence towards our Almighty Father, who was our continual dependence and ſupport, the fountain of our immenſe powers and unſpeakable happineſs; and prompted us to employ our eternity in returns of inceſſant adoration. But our adoration did not exert itſelf in hymns or empty praiſes or verbal thankſgivings: we diſcerned his Will written in legible characters upon the face of his creation, and applied ourſelves induſtriouſly to fulfill it. The courſes of nature carried on by our agency were our hymns, the government

ment of matter adminiſtred by our hands was our praiſes, and a ready obedience to his commands was our morning and evening ſacrifice. We knew that in all our functions we were only his miniſters delegated and empowered for that purpoſe: but it was our joy and our glory to be employed as his miniſters in executing his works. For they were not arbitrary commands nor exertions of deſpotic authority: he wanted not our ſervices for his own uſe, but gave us our taſks in mercy and loving kindneſs to be a bleſſing to his creatures; ſo that in working for him we worked for ourſelves and for one another. We cauſed our inferiour miniſters the heavenly bodies and elements to pay the ſame active adoration. By our energy we ſtationed the golden Suns, and ſtrengthened them to hold their ſeveral Vortices in concord. The ſilver Planets compleated the harmony by their various aſpects, their change of ſeaſons, and viciſſitudes of light and darkneſs. One day told another, and one night certified another: their ſound went forth to the ſeveral earths, their voice was heard among the innumerable hoſts of heaven. Gravitation and coheſion whiſpered their ſhare of praiſe to the attentive ear, the ſubtile fluids of air and ether joined in the chorus: and the whole creation was one inceſſant Hallelujah.

Nor did we forget thoſe of our fellows impriſoned within the walls of matter, but provided for them all the accommodations and enjoyments permitted by our common Maſter. The diſpenſations of his Providence were conveyed to them thro' our means, by the laws of nature which we executed, and diſpoſal of ſecond cauſes which we put in act to bring forth the deſtined events. With our plaſtic virtue we worked upon the multitude of habitable globes rolling round their appointed centres thro' the fields of ether: we cloathed their ſurfaces with the green herb, the flowry ſhrub and tree yielding fruit; cauſed them to produce foſſils and minerals below, dews and vapours and benign influences above. We wove the little fibres of vegetables in curious textures, ſorted them into a thouſand various ſpecies and fitted them for a thouſand different uſes. We interlaced the more curious veſſels of animals in many intricate mazes among one another, hollowing them into tubes reſpectively filled with their peculiar juices, that partly they might perform regular mechanical motions of their own, and partly ſerve as convenient inſtruments for the ſpiritual agent within them. We guided the ſenſitive tribes by inſtinct, directing them unerringly to the neceſſary means of their preſervation and encreaſe, and to anſwer the purpoſes

purpoſes they were deſigned for with regard to other creatures. The upper ſpecies we governed by wants and appetites and paſſions, together with ſome glimmerings of reaſon flaſhing at uncertain intervals. He had his free choice to conduct him in every action, but we knew how, by the ſprings of inclination and opinion, to draw his choice upon what particular point we pleaſed. He acted moſtly upon ſhort aims and private views, yet we contrived that in ſo doing he ſhould work himſelf out a remote benefit he thought nothing of, and co-operate to the general good. Even his vices and foibles were not uſeleſs under our management: ambition, avarice, luxury, vanity, ſhame, fear, luſt, lazineſs, petulance, fraud, reſentment, envy, had their taſks aſſigned them: evil became productive of good, and the wicked was made for the day of the Lord: folly and wantoneſs had their ſeveral lines allotted them to fill up in the glorious all-perfect plan given us by infinite Wiſdom. The proper ſtation was marked out to every creature, from whence it could not be ſpared without detriment to the whole: they all anſwered their deſtined ends, without knowing what thoſe ends were or having any deſire of attaining them. For as the ſtrings of an inſtrument perform their parts in the tune,

yet without any knowledge or perception of the notes they give: ſo the ſublunary agents bore their ſeveral parts in the general harmony, and contributed to carry on that order of ſucceſſion among events of which they had no thought or conception.

Thus by directions iſſued from above and our faithful miniſtry thereof, it was brought to paſs that all things, animate and inanimate, co-operated in diſplaying the wiſdom and goodneſs of that Power which firſt ordained their motions. The ſerpentine rivers and unfathomed oceans, fire and hail, ſnow and vapours, wind and ſtorm fulfilling the taſks impoſed on them, mountains and all hills, fruitfull trees and all cedars, beaſts and all cattle, worms and feathered fowls, kings of the earth and all people, princes and all judges of the world, young men and maidens, old men and children, all united in the univerſal ſong to the Glory and praiſes of their beneficent Creator.

And upon ſome extraordinary command received, now of us were found ready at hand to throw the particles of matter into various forms and appearances for producing any ſupernatural effect. But whether we act ordinarily or extraordinarily, we do both invarding to the general plan aſſigned decree iſſued; wherefore let not

not mortals addreſs their prayers to us, for we have no diſcretionary power nor ſhall any entreaties prevail upon us to depart a tittle from our orders. Neither were entreaties needfull to make us fly to their relief whenever found allowable, for we bore them no grudging or envy, we had no vanity nor fondneſs for ſuperiority and power, nor contempt of them in their degraded ſtate: but ſympathized with their diſtreſſes and weakneſſes, as with congenial ſpirits, children of the ſame Father, fallen from their original perfection; and laboured inceſſantly by all means permitted us, to raiſe them from their debaſement to rank upon a level with ourſelves in equal participation of all the powers, privileges and unbounded enjoyments, wherewith we were bleſſed. We watched over nations and empires without neglecting the affairs of private perſons: for being diffuſed throughout all corners of the univerſe, ſome of us were ready every where to attend the minuteſt offices, and having one underſtanding and deſign in common among us, we knew how to adjuſt the actions of ſingle men to the intereſts of communities. We paid due regard to matters of importance, nor did we overlook the meereſt trifles; for nothing was trifle to us becauſe our capacities were ſo large that nothing took off our attention from other

duties. Therefore we did not ſuffer a ſparrow to fall to the ground, nor the hairs of a man's head to diminiſh in number, without the Will of Heaven.

70. With this unceaſing attention to the minuteſt objects, it may be concluded we did not overlook Gellius as he ſat cloſe to his taſk in my human ſenſory: he could not receive intelligence of what paſſed with me now from the vehicular people, ſo it was neceſſary we ſhould convey it to him ourſelves. We wrought upon his imagination by our ſecret energy, caſting his mental organs into modifications exhibiting the ideas to be ſet down, which we excited ſucceſſively in their order, not giving him a view of whole ſentences together: ſo that he worked like a man in a trance, or one walking in his ſleep, or like the Pythian prieſteſs under inſpiration of the oracle: he wrote by impulſe things he did not underſtand, and wondered at the words he wrote. It was now judged expedient that I ſhould return to my vehicle, but before my return we thought proper to ſend an illuſion upon Gellius of events that had not happened: he wrote according to what we dictated, and the tenour of the illuſion he wrote down ran as follows.

71. We gathered together certain particles of matter and diſpoſed them into two forms

the one human and the other angelical; a ſufficient number of us undertook the management of the latter, and I was encloſed within the former: ſo I became a man with human limbs and ſenſes, with the underſtanding and thoughts of a grown man who had ſpent his life in ſtudy and contemplation. And there ſtood before me an Angel, his countenance was mild and lively, his raiment white and ſhining, he had ſpangled wings growing from his ſhoulders, his ſides and his legs. And he ſaid, O Man, come along with me: I will teach thee what to think of Glories thou canſt not comprehend, and make thee more ſenſible of the infinite diſtance between the creature and the Creator. So ſaying he took me up and carried me to the utmoſt bounds of the univerſe. And he ſaid, Try now if thou canſt create a new world beyond this. And I ſaid, Far be it from me to attempt encroaching upon the Divine prerogative: thou knoweſt I am poor and weak, unable to act without corporeal inſtruments, and the little power I have is given me. And he ſaid, I know thy weakneſs, that the power is not thine, nor do I expect that thou ſhouldſt operate: but I am commiſſioned for thine inſtruction. Know then that creative power awaits thy direction for a trial of what thou canſt perform by it.

Alas!

Alas! ſaid I, I know not where to begin nor how to proceed.

And he ſaid, Stretch forth thy right arm; thruſt it ſtrait from thy ſide. And I aſſayed but could not thruſt it out: not that I found any thing reſiſt me, but when my arm came to the utmoſt verge of the univerſe, it ſeemed as if I had loſt the uſe of it, ſo that I could not move it further. And I aſked the Angel, Wherefore cannot I move mine arm this way? I can thruſt it above or below, before or behind me, but I cannot ſtretch it out from my ſide. And he ſaid, Becauſe there is no ſpace to receive it. And I ſaid, Since it hath ſo pleaſed the creative Power, and this is for mine inſtruction, May there be ſpace. And he ſaid, Put forth thine arm again. And I put it forth with eaſe ſtrait from my ſide, as I could have done any other way.

And he ſaid, Wave now thy fingers to and fro, moving them in order one after another. Accordingly I endeavoured to do as I was bidden, but could not perceive whether my fingers moved or not, for I had the ſame feel all along as at the firſt inſtant when I ſtretched out mine arm: wherefore I aſked, Why cannot I perceive whether my fingers move or no? And he anſwered, Becauſe there is no time, neither without time can there be a ſucceſſion of ideas or motions. Then I ſaid,

May

May Time begin her courſe. And preſently I felt my fingers move to and fro in the manner I had intended to move them.

Then ſaid the Angel, Now will Space continue and Time run on her courſe for ever, until the ſame Power which gave them birth ſhall interpoſe to deſtroy them. What purpoſeſt thou next? And I ſaid, Is it meet that Time and Space ſhould be uſeleſs? Should there not be creatures endowed with perception and activity to ſolace themſelves in the habitation provided for them, and alſo bodies to ſerve for inſtruments of their action and objects of their perception? Proceed then, ſaid the Angel, to furniſh and people this new world. But I ſaid, O Meſſenger of Heaven, thou knoweſt there requireth wiſdom as well as power to do this great thing: I underſtand not what number of creatures this ſpace might contain, nor the proportion of matter requiſite for their uſes, neither how to aſſort it into elements and marſhal the particles thereof in their proper order.

On a ſudden I found myſelf illumined with more than mortal intelligence; tho' there was yet no light, I could diſtinguiſh every corner of the new created ſpace, comprehending the whole at one view. I knew preciſely what quantity of matter was requiſite, what places to aſſign the particles, and how

how to give each the proper motion and direction to exhibit a plan to the percipient creatures directing them to carry on the order of ſucceſſion once begun. But the vaſtneſs of mine intelligence perplexed me: for mine aim was none other than to communicate happineſs to the perceptive creatures who ſhould be created, but was utterly at a loſs in what manner to execute my intention. I ſaw the creatures could not be made equal in happineſs to their Creator, yet how far they ſhould fall ſhort of it or what limitations to ſet them, I had no meaſure to aſcertain: neither could I find a rule to determine whether their happineſs was to continue always equal in degree, or to vary and receive interruption at ſtated intervals. And if this obſtacle were removed, ſtill I ſaw there was an infinite variety of ways by which the ſame portion of bleſſing might be conveyed to them: it might be diſpenſed continually with no trouble or perplexity to the creative power by an immediate operation without the intervention of ſecond cauſes, in which caſe they would want only the faculty of perceptivity but have no uſe for that of activity: or they might be endowed with powers of affecting one another: or if matter were employed, there were a thouſand various primary properties with which it might be inveſted,

veſted, and a thouſand different orders of ſucceſſion in which it might move, all equally anſwering the ſame purpoſe. But I could find no preference nor make election among them: for to do this was a pure act which I was incapable of exerting, or of forming a choice without ſome pre-exiſtent motive to incline me. I could not guide myſelf by the nature of things, for where there were no things in Being there could be no nature of them.

Then ſaid the Angel, Take that ſcheme of material nature which thou knoweſt eſtabliſhed in the preſent univerſe. As I had all knowledge lent me, I comprehended the whole plan of Providence, all the laws of nature and mazes of fortune, the qualities of ſubſtances, their relations and mutual dependencies; and began to attempt a plan ſimilar to that of the old world. So I ſaid, May there be ſuch and ſo many bodies, ſo and ſo placed, with ſuch impulſes in particular lines of direction among them, according to the archetypal idea in my mind. And it was ſo. And I looked forth upon the works that were made, and behold they were not good. For I perceived that the bodies continually colliding, the motion imparted to them would in time be exhauſted

hauſted and the whole reduced to an inactive lump.

Then the Angel ſaid, Why doſt not thou provide active creatures to repair the decays of motion from time to time by their energy? But I anſwered, Tho' wiſdom and knowledge be given me, theſe are not ſufficient for the purpoſe, for I foreſee that if good only be allotted to the creatures, they will want a ſpur to their activity and become careleſs: but wiſdom inſtructs me not what proportion of evil to intermingle, nor what quarters to aſſign it; yet goodneſs forbids there ſhould be any more diſperſed than abſolutely neceſſary.

I had then revealed to me the exact quantity of evil indiſpenſable, the ſeveral forms of Being and ſtages of life, to be paſſed thro, which of them were to be exempt from evil, which wholly overwhelmed with it, and which to contain a mixture of it with good; and that moral evil was to be made the road to natural. Nevertheleſs I could not proceed: for tho' goodneſs was ſatisfied by the ſmall quantity of evil ſprinkled among the good throughout the whole, and equity was ſatisfied becauſe the creatures, taking their turn in rotation thro' the ſeveral forms of Being, would receive their exact ſhare both c[illegible] of the evil, yet wiſdom had

had no ſufficient materials to begin upon. For it was not enough there were ſtations provided to receive ſuch a number of percipient creatures, but an allotment muſt be made of each perſon to his particular ſtation: among the rational creatures there were mechanics and ſoldiers and ſcholars, but who was to be the mechanic, the ſoldier or the ſcholar? Here was no proceeding in the groſs, a diſtribution and choice of perſons for ſtations was neceſſary, yet was there no diverſity of objects to determine the judgement in making the choice: for there was neither merit or demerit in non-entities, nor difference of qualities rendring them fitter for one ſtation rather than another. Neither could I begin with the next that came to hand, for there was neither proximity nor diſtance among Nothings; they were all equally near and equally ready to be produced into Being in this place or that by creative Power. Thus I remained at a full ſtand, and while I ſtayed, the half-formed world was wiped away, mine illuminations were taken from me, and I was reduced again to mine ordinary narrow underſtanding, that of a common man.

Then ſpake the Angel unto me in a loud and majeſtic tone which ſunk deep into mine ears. Hear, O Man, and remember.

This

This is the leſſon thou art to learn from all that has paſſed in thy ſight. Thou couldeſt not create a world even tho' thou hadſt almighty power and infinite wiſdom to aſſiſt thee: for power and wiſdom do not ſuffice for the work of creation. Power performs nothing without wiſdom to direct it, nor does wiſdom direct without goodneſs to move it: goodneſs may permit, but will not produce evil, and wiſdom is not herſelf without preexiſtent ideas to contemplate. Yet was there nothing prior, nothing external to God, which might exhibit ideas, but they were ſuggeſted by his own pure act precedent to themſelves and to the wiſdom they generated. Thou beholdeſt the works of nature and readeſt therein characters of power, wiſdom and goodneſs, greater than imagination can fully comprehend: but know, there are other Attributes whereof thou canſt not imagine even a glimpſe, yet muſt acknowledge there are ſuch, becauſe thou ſeeſt effects which could not be worked by thoſe whereof thou haſt any imagination. The neceſſity of evil compelleth not the Lord to admit it, for neceſſity bindeth him not, but his decrees make neceſſity. He alone can act where no motives are, and chooſe between things indifferent: he thereby openeth the ſources whence wiſdom floweth, and beginneth the order

order of ſucceſſion which ſhe carrieth on: he eſtabliſheth the nature of things to be an unalterable rule for his own proceedings, and determineth what ſhall be abſolutely impoſſible, ſetting bounds as it were to his own Omnipotence.

The Angel having ſaid this, took me up in his arms and carried me back to my vehicle: he opened a cleft in my head, which having applied againſt the rent in the vehicle, he injected me thereinto and cloſed up the rent; ſo that the bag became entire as before diſruption.

72. Immediately I thruſt out my head, and opening my eyes ſaw my patron Locke with the reſt of the vehicles ſtanding round me in amazement: for though they had ſuſpected I ſhould return becauſe they ſaw my vehicle did not begin to unravel like a torn ſtocking, as it ſeems was uſual upon diſruptions, yet extraordinary events are apt to ſurprize even when expected. They were very curious and importunate with me to relate the particulars of all I had ſeen, and give them an account of the country they hoped in due time to inhabit themſelves. Indeed, ſays I, Gentlemen, I don't know what you mean. I relate particulars! All I know is, that you told me juſt now I was going to

be advanced, and I thought I felt my vehicle tear aſunder, but to be ſure it was only fancy, for I find myſelf ſound and whole now. I believe I may have been in a fainting fit for a moment. A moment! ſaid they, why you have been gone from us a full week of our time, and muſt have ſeen a great deal in that ſpace. Why wont you communicate? had you any injunctions to ſecreſy? I vowed and proteſted upon the honeſt word of a Search that I had nothing to tell them, and that if I had been gone ſo long as they talked of, I remembered not a tittle of what had paſſed in that interval. But they would not believe me, and ſome ſaid they would get it out whether I would or no by the ſentient language: ſo I was in great danger of having a rape committed upon my imagination, if Locke had not interpoſed. Good friends, ſays he, you will not get anything of him by violence: I know my couſin better than you do: he has ſuch an abundance of odd thoughts, and jumbles them ſo together in motly mixtures of ſerious and trifling, abſtruſe and familiar, earneſt and jeſt, that you will not diſcern anything he knows or thinks of if he has not a mind to let you. But I know he will be ſincere and open with me. Come, Ned, make a flat ſide. I did

ſo,

ſo, and after a ſhort application of his vehicle thereto he aſſured them that I had really no information to give them. Beſides, ſays he, conſider he went from hence a naked ſpirit without any corporeal organs or tablet of memory to retain the traces of what he might ſee during his abſence. Locke's authority ſatisfying the company that there was nothing to be learned from me, they diſperſed about upon their ſeveral occaſions and left us alone.

73. When they were gone I obſerved to Locke that there ſeemed to be a variety of brogues among them: ſome ſpoke in a kind of guttural pronunciation, others as if they had been ſinging. Can it be, ſays I, that the Americans and Chineſe find their way hither? Can it be, ſays he, that you are ſo narrow minded as to doubt of it? Has not the ſtory of Cornelius the centurion convinced you, that whoever fears God in any nation finds favour in his ſight? He gives to every man the lights neceſſary for diſcovering to him the duties he requires at his hands, but men make their own fortunes by the manner in which they uſe them. There are even of our line of the Searches to be found among the uninſtructed and the ſavage. Thoſe who come with fewer improvements,

find no inconvenience in the want of them, for everything lies here in common: we look upon our talents as depoſited with us for the public ſervice, and that our neighbours have an equal property in them with ourſelves, therefore ſuch as have them do not endeavour to enſlave or overreach ſuch as have them not, but employ them to procure their advantages and enjoyments equally with their own.

But it is time you ſhould think of returning to your body again: the day has appeared ſome time upon your hemiſphere, and if you ſhould ſtay beyond your uſual hour of riſing, it will put your family in an uproar; they will think you defunct in earneſt, and finding your vital motions continue but no ſigns of ſenſation, they will ſend for Doctors and Surgeons to wrap you in bliſters and ſcarify you all over. But, ſays I, mayn't your clocks go too faſt? Couldn't we take a little turn firſt ſomewhere or other to ſee more of the country? What, ſays he, then you don't care to leave it? But we do not go by clocks: I ſee the earth yonder, tho' you cannot, poſting away before us; the verge of night is already gotten beyond the Britiſh Iſlands. Well, ſays I, ſince it muſt be ſo, here is m[illegible]: but [illegible] half reluctantly,

tantly, for I like this place ſo well I could be glad to live here always; and yet methinks I ſhould want to ſee my girls again. So he took hold of my arm. But, ſays he, you ſhall take a ſip of Ambroſia firſt to fortify you for the journey, for we ſhall find damps and foggy vapours when we come down into the atmoſphere.

He led me directly to the ambroſial ſtreams, where having drank my fill, we puſhed forward to overtake the terraqueous globe, which we did with as much eaſe as a waggoner, having ſtopped at an alehouſe door to wet his whiſtle, runs after his creeping team. We took a little compaſs to avoid lengthening our way thro' the atmoſphere by paſſing it aſlant: this obliged us to croſs a part of the ſhadowy cone of night. In one place of this dark region I heard moſt diſmal howlings, ſhrieks and clamours, of all grating kinds. Pray, ſays I, what makes thoſe hideous noiſes? It ſeems as if a thouſand people were cutting one another's throats. Says he, tis a parcel of the unhappy vehicles vexing and plaguing one another. Oh! ſays I, for heaven's ſake let us keep out of their way. If I ſhould meet with another Borgia among [illegible] what would become of me? So I will, not upon our own account, for I

not ſcruple puſhing thro' the midſt of them for any hurt they could do us, but the ſight of our people encreaſes their torment ſtirring up their envy, remorſe and deſpair. So out of compaſſion to them we went round juſt enough to eſcape their obſervation, and very ſoon emerged into light. When we came into the zenith of the great Metropolis of commerce, we ſhot directly downwards like a falling ſtar, Locke making the nucleus and myſelf the trail.

74. In our paſſage through the atmoſphere I diverted myſelf with obſerving the variety of different particles, metallic, ſtony, vitreous, ligneous, vegetable, aqueous and ſulphureous, dancing in nimble mazes, never touching but thruſting one another away, as the contrary pole of a loadſtone does the magnetic needle. The aqueous, upon the action of heat within them being withdrawn, were overcome by the ſtronger repulſion of the reſt, which forced them together into contact and gathered them into drops. In this ſtate they turned the courſe of the rays falling upon them obliquely and broke the bars into their conſtituent balls, which proceeding then with different velocities, if they chanced to overtake one another,

they

they adhered by their flat ſides and formed compleat bars again.

Being now arrived at the top of mine own houſe, the rays we had ſkated upon would not attend us further, but it pleaſed me to ſee how nimbly we glided through the pores of the tiles and timbers, like a ſnake along the twigs of a hedge. My conductor ſtopping aſked me what I ſaw before me. I ſee, ſays I, a prodigious torrent ruſhing directly upwards in circling eddies with a tremulous motion. That, ſays he, is the flame of a candle your maid has left upon the ſtairs while ſhe is gone down to fetch ſome chips for lighting your ſtudy fire. Come, ſhall we go into it? I can ſhow you ſomething very curious in the inſide. You don't ſay ſo! cries I. We ſhall be burnt up in an inſtant, like a ſpider thrown into the kitchen fire. He laughed at my ſimplicity. No, no, ſays he, we are not afraid of material fire, if we can keep from inward burnings. The diſtempered vehicles indeed being debilitated in their limbs, cannot manage them properly: ſo the agitations of fire beat them about inceſſantly, giving them as violent ſmart by outward pulſion as they do the human fleſh by ſtretching the parts of it from within. Then laying hold of me he gave a ſtrong jump, which threw us upon the

middle of the ſnuff. But we could not ſtand ſtill there a moment, for there was ſuch a commotion of the particles moving in all curvatures about us, that we were forced to ſhift our quarters every inſtant: but my conductor managed ſo dextrouſly by pulling or puſhing me to the right or the left, that he kept me always in the interſtices between them, ſo that none ever ſtruck directly againſt me; and tho' I felt them continually bruſh my ſides I did not receive the leaſt hurt from them. I obſerved the corpuſcles of light did not touch the ſubſtance of the tallow or the cotton, but by their attraction detached particles from them; upon which the corpuſcles and particles rolled round one another as their centres, until being drawn off by the attraction of other centres whereto they chanced to approach nearer, they moved in another circle, and ſo danced in a kind of figures of eight: but thoſe on the outſide, being thrown beyond the attraction of any centre, flew off by their tangential motion in a right line and contributed to form the flame. Look ye here, ſays Locke, what pretty country-dancings and hayings your five million of million of corpuſcles make! You ſee a grain of tallow can do as much as a grain of wax: but I ſuppoſe you chooſe the latter

latter as the genteeler and cleanlier of the two.

75. He then carried me down ſtairs and ſet me upon the floor. Now, ſays he, you may uſe your legs: here is ground to tread upon. I was overjoyed to find my feet again. I ſcampered to and fro like a wild colt upon a common, ſhifting my little legs faſter than a fly upon a table. I found the boards and nails of the floor and other bodies I met with were not ſolid, but rather a net-work conſiſting of very large meſhes: neither were the threads between them any other than a a finer network compoſed of ſmaller meſhes reſembling the ſhrowds of a ſhip: I run up and down the wainſcot by help of theſe ſhrowds without difficulty or danger of falling. There happened a chimney ſweeper to paſs along the ſtreet, whoſe ſhrill cries made the ſtrings of the networks vibrate conſiderably, but in different directions according to the difference of their poſition: I found that by means of theſe vibrations I could jump above twenty times my own height, or throw myſelf a conſiderable way from a ſide of the ſtiles to ſome protuberance I could catch hold of in the pannel, like a ſquirrel vaulting from tree to tree; for after one or two trials I learned to form my fingers into claws, with which

which I could hang to any thing like a cat. Once indeed attempting a ſwinging leap from the wainſcot to the floor where the boards, being decayed with too frequent waſhing, were more porous than ordinary, I did not take my diſtance exactly, but falling in the middle of one of thoſe wide meſhes, might have ſlipt quite thro' to the chamber below, if there had not chanced to lie a hair acroſs the lowermoſt meſh of all: this having caught hold of, with a good ſtout ſpring I got my feet upon it and preſently ran up the ſide of the pore to my conductor again. I bragged to him how nice this vibration-exerciſe was for teaching me to walk upon moving ground by taking a certain impulſe and direction therefrom, whereby I ſhould learn the ſooner to ſkate upon the ſolar and ſtellar rays whenever I returned to ether. He ſmiled and, Come, ſays he, enough of theſe gambols. Let us proceed to your chamber.

We did not go thro' the key hole, as they ſay ſpirits uſually do, for that would have been out of the way, but thro' the chink under the door: yet I held up my head as erect and found as good room over it as a gooſe in going thro' a barn. I followed my guide to the right hand or the left, up hill

or

or down, as he led me, ſtill ſkipping from meſh to meſh with higher bounds than needfull, while he walked ſoberly along the ſtrings.

We clomb a high pinacle that appeared like the Pike of Teneriffe tapering up to the top, where was a ſpacious flat big enough for five hundred of us to have danced a Lancaſhire hornpipe. What are we got upon now? ſays I. The point of a pin, ſays he, ſticking out of your pillow. But look up over your head and all about ye. I uſed to think, quoth I, the world was round: but this is a ſquare world. Tis your bed, ſays he; the curtains drawn round except one place at the feet. Good lack! ſays I, what fools are mankind to terrify themſelves with notions of Ghoſts throwing open their curtains and ſtaring at them with ſawcer eyes! A million of us could not ſtir one of thoſe heavy textures, nor reflect corpuſcles of light enow to make the apparition of a flea. But what is that huge mountain over againſt us, with a monſtrous gaping chaſm on one ſide and a great ridge turned this way, from whence iſſue black ſtreams of fuliginous vapour? That, ſays he, is your head, mouth and noſe. Surpriſing! ſays I, Have I lain ſo many years, like another Enceladus, under

der that ſmoking Etna! How could I eſcape being ſuffocated with that load of filth upon my lungs?

Hark! ſays he, I hear the cocks crow in the ſtable yard, which is a ſignal for ſpirits to depart. So we deſcended the pinacle, ran along the pillow, and he conducted me thro' one of the pores in my head, having firſt made me caſt myſelf into the form of one of Lewenhoek's animalcles. I had much ado to wriggle along, for it was all ſticky and miry, like a Suſſex road, with the inſenſible perſpiration which in ſleep is more copious. When we arrived at the anteriour ventricles he took a hearty leave, wiſhed me a happy return to the vehicular country again, and bid me take my ſtation. I hung back, and with a lamentable groan, Muſt I, ſays I, muſt I lie impriſoned again in that loathſome dungeon? Prithee! ſays he, no words. Reverence the Oath, for it is the Oath of Jove. Be ready upon call either to enter the body or quit the body. In matters put within thine own power, uſe thy judgement and diſcretion: but when thou ſeeſt whither the laws of nature or diſpenſations of Providence point, revere, reſign and obey. He then beckoned to Gellius, who leaving off writing,

writing, I know nothing of what paſſed afterwards.

76. It was now broad day light when Somnus, taking off his poppy garland from my temples, fled away, but with him fled not the viſions of the night; for the faithfull Gellius had engraven them in ſtrong characters upon the tablet of my memory. I ſtarted up full of the wonders I had ſeen: I turned eagerly to look for the pin, which I found ſticking with the point upwards about ſix inches from my ear. Is this the ſummit, ſays I, where Locke and I found ſo much room to expatiate? And the ſides are all ſmooth and poliſhed. Where are the ſhrowds by which we run up and down ſo eaſily? I then threw myſelf upon my back, and was aſtoniſhed to ſee the bed teaſter ſo near me, which I beheld juſt before like the ſpacious canopy of heaven ſtretched over me at an immenſe diſtance. I tried to get a little nap for compoſing my ſpirits, but could not. So I got up, and after breakfaſt finding my head too confuſed for application of any kind that morning, I ſauntered it away at Auctions, Coffee-houſes, and the like. I could not help every now and then talking to myſelf, muttering out ſome myſterious words, ſuch as Euridice, vehicles, Ceſar Borgia,

Borgia, riding upon rays, and complained of my chocolate for not being ſo good as Ambroſia: till I perceived people began to look ſtrange upon me and ſuſpected that, as the French Embaſſador ſaid of Monſieur D'Eon, I had a little alienation of the organs. This made me more circumſpect and carefull to bring myſelf down to ſublunary affairs to ſave the credit of my intellects; for had I run Opera-mad or Aſſembly-mad or Methodiſt-mad or Election-mad, I might have found companions enow to keep me in countenance, but ſuch a peculiar ſpecies of inſanity as Vehicle-madneſs muſt have been pointed at by every body; ſo I ſtrove hard againſt the impulſe, and with a little practice came to think and talk again like other folks.

I then proceeded with diligence to reduce into writing the records engraven by Gellius upon my ſenſory, and think I have done it very exactly, not omitting the minuteſt circumſtance that could be diſcerned clearly; ſo if there be any thing in them not conſonant to the truth of facts, it is his fault for pleading me. It vexed me that I could recover his interlineations, for by the imperfect notion I have of them, I imagine they would harmonize Reaſon with Religion, and ſhow that objects rightly placed either in

in the light of Nature or of the Goſpel, will appear the ſame in ſubſtance and quality, varying only by a difference of colours, ſuited reſpectively to the different optics of the man of ſpeculation or the man of buſineſs. I thought it very obliging in my kind patron to lead me thro' a variety of entertaining as well as inſtructive ſcenes: no doubt he had the latter principally in view, but interſperſed the former to make the others the more palatable to my compatriots, who it muſt be owned are too ſqueamiſh in their taſte and fonder of the toothſome than the wholeſome. I hope they will not fruſtrate his good intentions by doing like the children when one ſweetens a pill for them, who ſuck off the ſugar and ſpit out the medicine.

THE END OF PART II. VOL. II.

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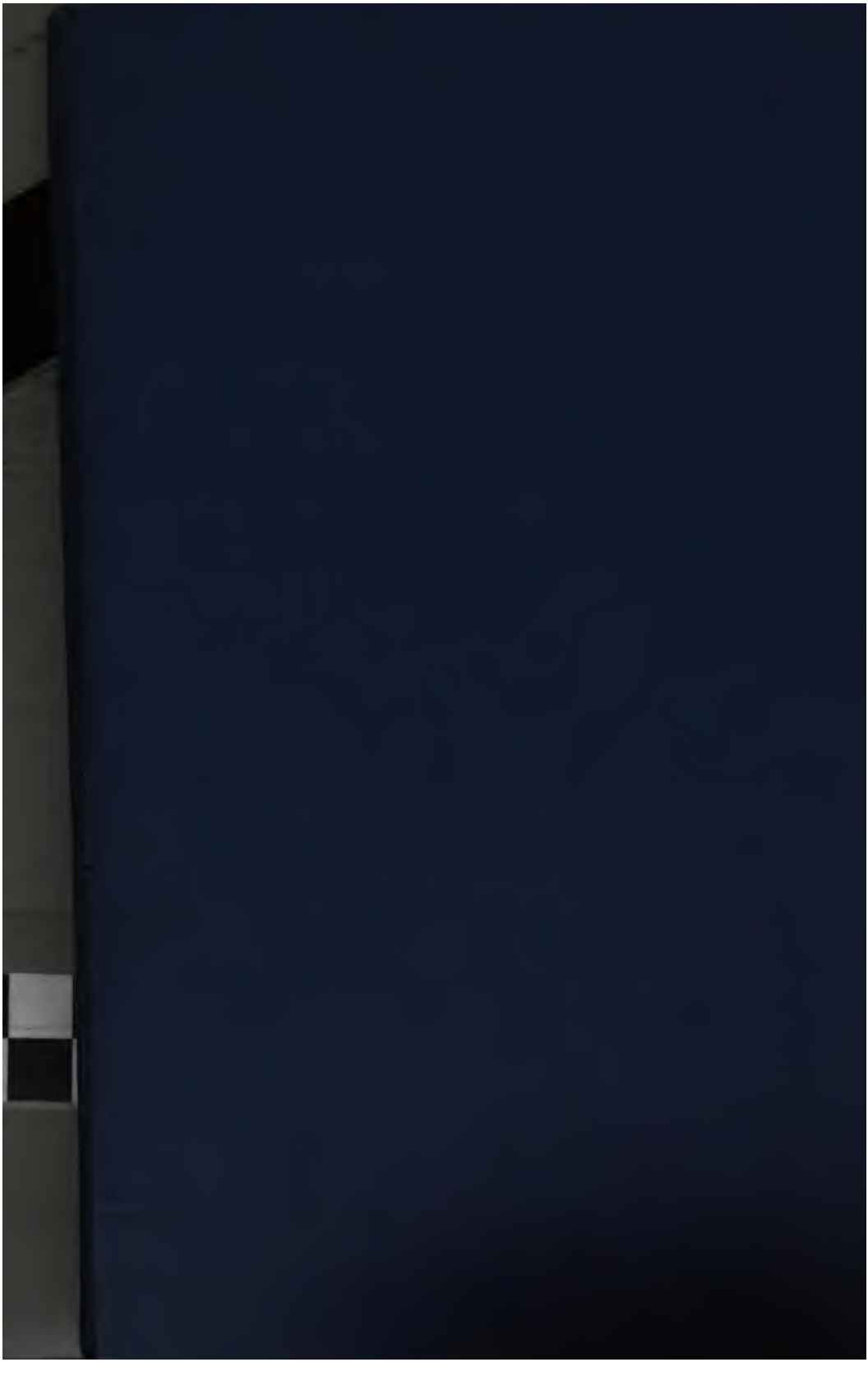
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